

OF
THE REDEMP-
TION OF MANKIND
THREE BOOKES:

*Wherein the controuersie of the uni-
uersalitie of Redemption and grace
by Christ, and of his death for all men,
is largely handled.*

*HEREVNTO IS ANNEXED A TREA-
tise of Gods Predestination in one booke.*

Written in Latin by IACOB KIMEDONCIUS D. and
professor of Diuinitie at *Heidelberg*, and translated
into English by HUGH INCE Preacher of
the word of God.



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1598.



TO THE RIGHT HO-
NORABLE SIR THOMAS

EGERTON KNIGHT, LORD

Keeper of the Great Seale of Eng-

land, and one of her Maiesties

most honorable priuie

Councell.



Having finished the translation of
this volume, (Right Honorable)
I was in doubt whether I might
safely send it forth as a matter that
would, as it ought to be imbraced
& fauored of euery one into whose
hands it should come: or to offer
it to the view of some honorable
person, and to commend it to his
fauourable protection, and in his name to publish it. If I had
resolved vpon the first way, as I doubt not but it should haue
found many friends, euen all the louers of the trueth, that
would gladly haue accepted it: so I know it should haue had
many aduersaries among vs in this land, as it hath had in o-
ther countries alreadie, and commeth now abroad in our
owne tongue, from thence greatly reproched, and withstood
with a spitefull enemy, albeit to his shamefull foyle, and dis-
grace in the end. And therefore I thought it best to follow
mine author, as he offereth the knowledge and custodie of the
trueth, which he here maintaineth vnto a high and mightie
Prince: so I am bold to offer my translation of so worthie a
worke, vnto your honorable protection and defence, against

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euill tongues and erronious spirits. The cause that is handled here is Gods; the ground that it hath, is the trueth of his holy word; the witnesse and testimonie thereof, is the vniforme consent of the Church of Christ, beleeuing and confessing the same; the matter hereof is the redemption of our soules, the comfort of our consciences, the stay of our faith, and the anchor of our hope. If the certaintie of these things (right Honourable) be called in question, and taken from vs that are mortall men, what ioy can we haue in any thing, that here for a time wee enioy? What hope can wee haue of a better life, when this fraile one shall be taken from vs, and wee all shall be called to giue our account? But as Satan the enemy of our saluation, hath alwaies heretofore sowed tares among the wheate, and corrupted the sinceritie of the trueth with errors and lyes, and that vnder a faire pretence: so at this day, when he could not effect his purpose so farre as he desired, by the late and lamentable strife that he hath raised among vs, (though thereby he hath quenched the zeale of many, and made them fall from their first loue) hath euen now in our Church, as he hath done in others, raised a doubt, and broche d a controuersie in the maine grounds of our Religion and faith, to wit, in the doctrine of mans Redemption by the death of Christ, and of Gods eternall predestination. Wherein as he doth not greatly preuaile, because the gouernours of our Church, and the consent of all that bee godly and learned for the most part, therein are against him: so, that hee may proceede no further in time to come, and that the mindes of men may bee settled in the trueth of their saluation, I haue thought it my durie to the Church of God, to testifie my loue of the trueth, and my vnfained care of the knowledge of the same among vs, and continuance thereof in our posteritie, by taking paines to translate into our vulgar tongue these bookes. Herein you shall plainly see, that albeit the death of Christ the sonne of God, as touching the greatnes of the price, be sufficient for the redemption of whole mankind in the world, yea if there were many worlds of them, as *Anselme* saith: yet the proprietie of redemption belongeth to those

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those that are not the vessels of the deuill, but the members of Christ by faith, and the grace of regeneration: the rest, who liue without faith and regeneration not belonging to this redemption from sinne and death: Or, which is all one, you shall see it proued by infallible testimonies of Scripture, by generall consent of antiquitie, and of new writers, and by substantiall arguments, that redemption from sinnes, righteousness and saluation are benefits proper to the Church, and not common to all and euery one, elect and reprobate, beleeuer and vnbeleeuer, to the saued and damned. You shall plainly see (I say) that the Sauour promised to the world, and preached of alwaies in the Church, by the mouth of all the holy prophets and Apostles, is appoynted by the father to be a propitiation through faith in his blood in all, and vpon all that beleeue onely: and that this benefite of the restoring and redemption of mankind, albeit it be proper and peculiar to the Church, as touching the efficacie of it, yet it is vniuersall altogether in that sense, wherein we beleeue and confesse the holy Church of Christ to be vniuersall. Against this trueth the aduersarie fighteth eagerly and impudently with bitter reproches and lyes, grievous blasphemies, flat contrarieties, grosse absurdities, peruerting the naturall sense of the sacred Scripture, and abusing the ancient writers. But all these his weapons wins him not the victory, for either they be blunt and cannot hurt our cause, or else the edge of them is turned against himselfe: and his owne masters in whom he glorieth, *Luther, Brentius*, and the rest, whose disciple and follower he would faine be, leaue him in his bad cause, nay are brought in plainely, reproving and condemning his opinion as erroneous, and speaking for the trueth on our side. Nay further it is here flatly auouched, that the olde Pelagian heresie and impietie, which *Augustine* long agoe confuted, and the Church of God then condemned, is the father of the birth, and beginning of our aduersaries opinion.

As for the treatise of Predestination annexed hereto, it serueth specially for the fuller euidence and greater certaintie of those things that are handled in the former bookes con-

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cerning the vniuersalitie of grace and redemption. For the remnants of the Pelagians of old, and at this day, affirming none at all to bee excepted from the redemption of Christs blood, and in respect of God maintaining eternall life to bee prepared for all, are therefore fallen to the extolling of such grace, because they would in no case confesse, that God according to the purpose & counsell of his own will, in his secret iudgement but manifest worke, maketh one vessell to honor, and another to dishonour: nor will assent hereto, that the number of the predestinate can neither be increased nor diminished. Both which points are fully handled, and plainly proued against them in this booke.

Praefat. ad Rom.

Luther saith notably: *Ex praedestinationis sententia sola pendere omnia, qui accepturi sint verbum, qui non: qui credituri, qui non: qui liberandi à peccato, qui occidendi: qui damnandi, qui iustificandi.* That is, Upon the onely sentence of predestination all things depend, who shall receiue the word, who not: who shall beleene, who not: who shall be freed from sinne, who blinded therein: who shall be damned, who saued. Therefore seeing God saue some men, and condemneth others, and that willingly, (for nothing can bee done if he be simply vnwilling, and against it) we must of necessitie confesse, that both are done according to Gods purpose, and that eternall. For there is nothing temporall in God, otherwise he should be mutable. And this is nothing els, than that God hath chosen some, and reiected others from euerlasting.

De Cor. & gra. fine saith truly: *Praedestinatorum in regnum Dei ita certus est muneris, &c.* that is, The number of them that are predestinate vnto the kingdome of God is so certaine, that nothing can be added to them, nor any thing of them diminished. And againe, *Electorum si quisquam perit, fallitur Deus, & vitio humano vincitur, &c.* that is, If any of the elect perisheth, God is deceiued, and overcome of mans sinne: but none of them perisheth, because God is not deceiued, nor overcome of any thing. This treatise also teacheth, that a man may be certaine of his election & saluation, & by what meanes he may know it: what

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what we are to iudge of the election of others : how necessarie and profitable this doctrine is, to know Gods mercie and iustice, and his free grace against all Pelagians and Semipelagians, and to teach vs humilitie, patience in aduersitie, loue towards God, and an earnest studie of all good works. This is briefly the summe of these bookes, which I haue translated for the benefit and helpe of the common sort, that vnderstand them not in the Latin tongue, that by reading and vnderstanding hereof they that erre, may returne againe to the trueth and imbrace it hereafter the better; they that doubt, may be fully resolved hereby; and they that haue held this doctrine as the trueth of God in time past, may be confirmed therein, and encouraged to professe it to their liues end.

Now these my labours I present to the view of your Honour, crauing pardon for my boldnes, and the protection and defence of these mysteries of the Gospel of Christ, I commend vnto your Honor, assuring my selfe, that as the great and mightie Christian Princes of the world account it an honour vnto them to be, and to be called defenders of the true faith of Christ, by whom they raigne : so your Honour will gladly and willingly receiue the protection of this his trueth, who hath not onely aduanced you to so high a place of dignitie in this Common-wealth, but hath also giuen you an heart to feare him, to minister true iudgement, and to promote the Gospel by furnishing this Church with learned and able Ministers, and that freely in this corrupt age when all things are set to sale. The great good report that generally is giuen of your Honor in euery place for these things, of all persons, but especially of Ministers and Schollers, as it draweth the hearts and affections of men vnto you in all dutie, & causeth many a hearty praier to be made to God for your life & continuance in welldoing: so among other, it hath moued mee though the meanest of all, oftentimes to blesse God for you, & to reioyce in your behalfe, & that so much the rather, because it hath pleased God out of *Cheshire* my natie soile, to aduance one to so high a place and authority, and to make

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him so famous for welldoing, as he hath done your Honour. Goe on still (good my Lord) in that good course that you haue begun: honour the Lord with your authoritie, and he will yet more honour you: keepe a good conscience in all things, and the remembrance thereof shall be your ioy. *Bona conscientia* (saith Bernard) *afficit gaudio uiuentem, consolatur morientem, eternumq; durat*: that is, *A good conscience gladdeth a man in his life, comforteth him in his death, and indureth for euer.* And after your Honour hath serued your time according to the counsell of God, and shall be ready to bee called before that great Master of the Rolles and records of all the world, you shall with the Apostle say to your endles comfort: *Certamen praeclarum decertavi, cursum consummaui, fidem seruavi: quid superest, reposita est mihi iustitia corona.* *I haue fought a good fight, I haue finished my course, I haue kept the faith: from henceforth there is laid up for me a crowne of righteousness.*

Thus ceasing any further to interrupt your Honour from your weighty affaires, which I know be many, I humbly with all dutifulnes take my leaue, praying God long to preserve your Honour in health, to make you zealous of his glorie, constant in all welldoing to the furtherance of his Gospell, faithfull to her Maiestie, carefull of Iustice, profitable to the whole Realme, prosperous in all your waies, and comfortable to your owne soule, that at length you may sleepe in peace, and make a ioyfull account. Amen. *Grensted in*

Essex. Octob. 31.

1598.

Your Honors most humble at commandement in the Lord:

HUGH INCE.



TO THE MOST EX-
CELLENT AND RENOW-
MED PRINCE, AND LORD, THE LORD

Frederike the fourth, Count Palatine on the Rhene,
Duke of Bauarie, of the sacred Romane Empire,
chiefe Sewer and Elector, his most
gracious Lorde and
Prince.



MOST noble Prince Elector, and
gracious Lorde, many things are
required in a good Prince, beeing
Gods Vicar among men: among o-
ther, wisdom, which containeth
the knowledge of diuine and hu-
mane things, is a singular beau-
tifying of him, and a passing good
defence. Hereupon Platoes iudge-
ment was that Commonweales should then be happy, when ei-
ther Princes studied philosophy, or els Philosophers ruled Com-
mon weales. And to vse a grauer witnesse, the multitude of *Wisd. 6.*
wise men is the safetie of the worlde, and a prudent king is the
stay of the people, saith the wiseman. For which cause also Sa-
lomon Dauids sonne, the wisest king of mortal men, when in his
tender yeres he had receiued the gouernment of the kingdome,
hauing choise offered him of God to aske what he would, craned
onely wisdom. Plato also reporteth what was the custome of *In Alcibiades*
the Persians in bringing vp the eldest sonnes of their kings, that
were to succcede in the kingdome, and how they acquainted them
fro their tender yeres with the study of wisdom and vertue, so
the intent they might gouerne the kingdome at length with ho-
nour.

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nour. After this sort it was. At their age of foureteene yeeres the kings schoolemasters (as they were called) being foure chosen out of all the Persians, the wisest man, the iustest, the most temperate, & the valiantest mā, did undertake the charge of them. The first taught them the worship of the gods, and kingly instructions. The second aduised thē to affect & fauour the trueth in their whole life. The third that they would not be ouercome with any desire, but accustome themselves to liue like freemen, & in very deed kings, ruling themselves alone al things, & not seruing any desires. The fourth made thē stout, least through feare they should commit any thing not bebecoming their dignitie, and become seruants. This instructiō of one that should be a Prince florished amōg the Persians. And surely they rightly iudged, that he ought to be trained up in the precepts of wisdom, that is, of religion, and of the kingdome: but that being ignorant of Gods trueth, they imbraced a false religion through the magical instruction of Zoroaster. An instruction not unlike, albeit euery way farre better, as being taken out of the cleereſt fountaines of beaueuly wisdom, hath happened unto your Highnesse, most gracious Prince. Neither haue the prayers of Salomon been wanting, both of your Highnesse, (which from your childhood hauing taken delight in the knowledge of profitable and good things, hath beene earnest in dayly prayers with God, and is vncessantlly instant, desiring to be indued by him with an understanding heart:) and also of all good men, who publikely and priuately haue most regarded that thing, and not without cause. And how much hath been effected thereby, manifest experiments doe testifie, and such as shall be with thankefull hearts made knowne to posteritie to the honour of God. First because that noble Prince and Lord, the Lord Iohn Casimire, Tutor, and a second parent as it were, to your Highnes, being lately taken out of this life, your flourishing age, and already ripe to gouernment, and your iudgement riper than your age, (most excellent Frederike) haue afforded vs a refuge and solace in so hard a case. Then, because after you had taken vpon you the gouernment of most large Dominions, wee ioyfully haue seene such trials of your great vertue, and such foundations

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foundations haue bene layd of good gouernment, although in a lamentable and wicked time, that it hath lifted up the mindes of all men vnto a singular good expectation. Goe on forward therefore in this minde and vertue (most noble prince Elector,) be strong in the Lord and in his mightie power, remember the Lordes exhortation in old time to Ioshua: I will bee with thee, as I was with Moses. I will not leaue thee, nor forsake thee. Be of good comfort that thou mayest doe according to the Law. Let not the booke of the Lawe depart from thy mouth. Then thou shalt deale wisely and prosperously in all things. In like maner also the holy man Dauid (as we read) diligently exhorted his sonne Salomon, when being as yet a child hee was now consecrated to raigne. The Lorde God, who taketh away, and appointeth Princes, and from whom commeth wisdom and fortitude, endue your highnes more and more with vertue from aboue. 1. Kings. 2.
Dan. 2.

But most noble prince Elector, and gracions Lorde, seeing these foure bookes of the Redemption of mankinde, and Gods Predestination being written by me a yeeve agoe, should now come abroad vnder the authoritie of your gouernment, I thought that this my duty should be acceptable to your Highnes, if I should intitle and offer them most humbly vnto you: and that in respect of that thankfulnessse, whereunto I am many wayes bound to your Highnes. I know well inough, that I am not able this way to make a full recompence, yet freely to professe the same is the propertie of a thankfull person. Further because in these and the like Ecclesiasticall controuersies, that arise from restles wits, it is meete that Princes especially should haue the knowledge and custodie of the trueth, to the intent that malicious detractors and deprauers may doe the lesse hurt to Christian religion. At this day we are slandered of malicious men with a new crime that is fained against vs, as though wee should deny that Christ died for al men. An impudent reproach. For according to the Scriptures we also confesse the same, but we denie, that thereupon it followeth that all mankinde without exceptiō of any one, are by the death of Christ indeed iustified, saved, and restored into the bosome of grace, hauing recei-
ued.

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*Act. 10.
Ioh. 3.*

ned the pardon of their finnes, whether they beleue or no. This is a deuise of man, and therefore to be refused. if wee will retaine the consent of the Prophets and Apostles, to wit, that every one that beleueth in Christ Iesu, receiveth remission of finnes through his name, the wrath of God abiding upon the unbelieuers.

*De ser. arb. &
alibi.*

Now the doctrine of Predestination, according to which God saueh in mercie some of the damnable lump of mankind, and in iustice punisheth others for their finnes, being in the same lump vterly forsaken, is of it selfe plaine, if we desire rather to follow the direction of Gods spirit, than the consequences of foolish reason. But reason being troubled with the depth of Gods grace and his iudgement, leaueth here nothing unassayd, as we may see by the example of the Pelagians old and newe: the first Augustine of old time soundly confuted, and Luther the latter. Therefore let those men that would be counted Lutherans, looke to it, how they doe agree in iudgement both against Luther, & the truth it selfe also with the Pelagians. But I make an end, praying God, that vnder your Highnes the studies of peace, learning and pietie, may alwayes flourish. Amen.
At Heidelberge the 12. of March. 1592.

Your Highnesse most humbly bounden

IACOBVS KIMEDONCIVS, D.



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OF



OF THE REDEMPTION OF MANKIND BY CHRIST.

The first Booke.

CHAP. I.

*Wherein is shewed the summe and dinision
of this doctrine.*



HE mysterie of the Redemption of
mankinde by the onely begotten
Son of God our Lord Iesus Christ,
the Apostles faithfullie and most
sincerelie haue testified at large,
first by liuely voyce, and then by
writings both to the Iewes and
Gentiles: to wit, that the eternall
word, (which is the eternall Sonne

The summe of
the Catholike
faith, and con-
fession of the
redemption of
man.

Rom. 1. 5. 8. 9.

of God) to confirme the promises made to the fathers, and
that the Gentiles should glorifie God for his mercie, in the
last daies, when the fulnes of time was come, took vpon him
the true nature of man, of the Virgin Mary his mother, by the
operation of the holy Ghost; and in the forme of a seruant,
was obedient to his father vnto the death, euen the death of
the Crosse, that by his precious blood, as of a Lambe vndefi-
led and without spot, he might redeeme vs from all iniquitie,
and purifie vs a peculiar people vnto himself, zealous of good
workes. The same Apostles haue also witnessed, that to the
end we may be partakers of this redemption, a true faith in

Galatb. 4. 4.

Phil. 2. 7.

1. Pet. 1. 19.

Tit. 2. 14.

B

Christ

1. Booke. THE REDEMPTION

Christ is required of vs, whereby as it were by a hand, we may apprehend him, and apply him with all his merites and benefits vnto our selues.

This is the Catholike faith and confession, which the Apostles taught, the Martyrs confirmed, and the faithfull as yet do keepe. For so the holie Apostle Paul describing this whole mysterie in few but cleere words saith: *All haue sinned and are deprived of the glorie of God, and are iustified freely by his grace thorow the redemption which is in Christ Iesu; whom God hath set forth to bee a reconciliation thorow faith in his blood, to declare his righteousness by the forgiveness of the sinnes past, that he might be iust, and a iustifier of him which is of the faith of Iesu.* And the Author to the Hebrewes writeth on this maner: *But Christ comming a high priest of good things to come, by his owne blood entered once into the holy place, and obtained eternall redemption. For if the blood of buls and goates sanctifieth the uncleane to the purifying of the flesh; how much more shall the blood of Christ, who through the eternall spirit offered himselfe without spot to God, purge your consciences from dead works to serue the living God? Therefore he is the Mediatour of the New Testament, that through death which was for the redemption of the transgressions, which were vnder the former Testament, they which were called, might receiue the promise of eternall inheritance. Where, by the way is to be considered, that (by sins past) in the saying of the Apostle to the Romanes, are properly vnderstood the sinnes committed vnder the old Testament, which could not be purged with the blood of goates and calues, but the righteous did expect a better oblation, which should consecrate for euer those that are sanctified. Whereupon Peter also said: By the grace of our Lord Iesu Christ wee beleene to be saved as well as our fathers.*

Disiisio.

But this whole place of redemption is large, and worthie of great consideration: to wit: 1. *Whence*, 2. *By whom*, 3. *How*, 4. *When*, 5. *For what cause*, 6. *Where to*, and 7. *Who are redeemed*. All these truly haue a profitable and necessarie consideration, and bee euery where taught in the Scriptures. Of these

these propounded questions the sixe former wee will brieflie touch: but the seventh and last, for which cause chieflie wee vndertake this labour, wee will more fully and largely expound, as the Lord shall permit.

CHAP. II.

1 *Whence we are redeemed.*

THerefore as touching this question: *Whence we are redeemed*, the holy Scriptures sufficiently teach vs, that the redemption, whereof we speake, is not temporall from some corporall bondage or tyrannie, such as the redemption was of Israel from Egypt, from the house of bondage, and the hand of Pharao by Moses: and after from the hand of the Canaanits, and Midianits, and other their enemies by Gedeon and other Iudges, and specially from the most grieuous 70. yeares captiuitie in Babylon, by Cyrus the king and Monarch of Persia: but this redemption is spirituall and eternal, shadowed of old by those corporall deliuerances: to wit, from the power of darknes, and the slauerie of sinne & death, and of him who had the power of death, that is, the deuill. *Coloss. 1. 13. Heb. 2. 14.* And these be the enemies and haters, whereof Zacharie the father of Iohn Baptist maketh mention in his song, greatly extolling this redemption: *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horne of saluation for vs in the house of David his seruant, as he spake by the mouth of his holy Prophets, that hee would saue vs from our enemies, and from the hand of all that hate vs: that being deliuered from the hand of our enemies, wee might serue him without feare in holinesse and righteousness before him all the daies of our life.* And albeit this benefit of spirituall and eternall redemption is vsually contemned of carnall men, who saue nothing but the things of the flesh, and to whom the slauerie of sinne and the world is so sweet, as Satan the God of this world hath blinded their minds: yet such is the greatnes, and so inestimable is the dignitie thereof, that they who haue rightly tasted the redemption of Christ, Our redemption is not corporal, but spirituall and eternall from Satan, sin and death.

Matth. 16.

whereby libertie to captiues, saluation to them that perished, and life to the dead is repaired, do easily vnderstand that euen the riches, kingdomes, and pleasures of the whole world are to bee esteemed as nothing in comparison of it. For what doth it profit a man, if he gaine the whole world, and lose his owne soule? or what recompence shall a man giue for his soule?

CHAP. III.

2. *By whom this redemption came.*

Our redeemer
is Christ, true
God and man
holy and righte-
ous.

1. Tim. 2. 5. 6.

Rom. 3. 24.

1. Cor. 1. 30.

1. Ioh. 2. 1. 3.

Eph. 2. 20.

1. Cor. 3. 11.

Acts 4. 12.

BUt now the Redeemer, who hath deliuered vs from the slaerie of sinne, death, and the power of Satan, is none other, then the Mediatour of God and men, our Lord Iesus Christ, true God, and true man, like vnto vs in all things except sinne. For there is one God, and one Mediatour also of God and men, the man Christ Iesus, who gaue himselfe a price of redemption for all, as the Apostle saith. And to the Romanes chap. 3. he teacheth that wee are iustified through the redemption wrought in Christ Iesu. And elsewhere the same Apostle affirmeth, that Christ is made vnto vs of God wisdom, righteousness, sanctification, and redemption, that as it is written: He that reioyceth, let him reioyce in the Lord. Iohn, who from the breast of the Lord had receiued hidden mysteries, likewise testifieth: If any man sinne, wee haue an aduocate with God, Iesus Christ the righteous, and he is the propitiation for our finnes: and not for ours onely, but also for the finnes of the whole world. But euery where such testimonies meete vs in the diuine Scriptures. For Iesus Christ is the foundation of the Scripture, of the Prophets and Apostles: neither is there saluation in any other, nor any other name giuen vnder heauen among men, whereby wee must be saued. Whereupon their error is worthily to bee detested, who not contented with the onely and perfect redeemer Christ, seek part of their redemption and saluation elsewhere, in themselves, or in the Saints: where as yet the holiest men,
vnlesse

vnlesse the grace of Christ had saued and redeemed them, could neuer haue been able to satisfie, no not for themselves. Therefore also Iohn, (as Augustine well considered) said not: If any sinne, *ye haue* an aduocate: nor said: *ye haue me*, *ye haue not Christ*: but both named Christ, and not himselfe, and also said: *we haue*, and not *ye haue*. He would rather put himselfe in the number of sinners, that he might haue Christ his aduocate, then put himselfe aduocate in Christs stead, and be found among the proud that be condemned. Brethren (saith he) we haue Iesus Christ the righteous an aduocate with the father, and he is the attonement of our sinnes. Hitherto Augustine, *tractatu primo in 1. Epist. Ioh.*

Augustine.

CHAP. IIII.

3. Of the maner of the redemption finished.

NOW the maner of our redemption by Christ, being a mysterie altogether and wonderfull, but wholly agreeing to the iustice and trueth of God, the Scripture setteth downe on this wise: to wit, that the eternall Sonne of God for vs and our saluation abased himselfe, taking the forme of a seruant, being made like vnto men, and found in shape as a man: and submitting himselfe became obedient vnto the death, even the death of the crosse, that by his passion, and death and shedding of his most sacred blood, as by the onely propitiatorie sacrifice, he might redeeme our body and soule from eternall damnation, and purchase for vs the grace of God, righteousness and eternall life. For this cause saith the Apostle, 1. Cor. 6. *Ye are not your owne, ye are bought with a price, be not the seruants of men.* But with what price? S. Peter answereth: *not with siluer and gold, or other transitorie things,* (which nothing at all profit vnto the eternall redemption of our soules) *but with the precious blood of Christ, as a lambe without spot, who did no sin, neither was any guile found in his mouth: and who bare our sinnes in his bodie on the tree: and suffered the iust for the vnjust, that he might bring vs vn-*

The maner, is his abasing of himselfe to the death of the crosse, and to the shedding of his blood. Phil. 2. 7.

1. Cor. 6. 20.

1. Pet. 1. 18, 19.

1. Pet. 3. 18.

*Ephes. 1. 2.**Ephes. 1. 7.**Tit. 2. 14.**Heb. 9. 14.**1. Cor. 1. 26.**Matth. 26.**1. Joh. 1. 7.*

to God, being dead in the flesh, but quickned in the spirit. Which opinion these sayings also confirme: He gaue himselfe for vs an oblation and sacrifice of a sweete saour to God. In him we haue redemption through his blood, euen the remission of sinnes of his rich grace. He gaue himselfe for vs, to redeme vs from all sinne, and to purge vs a peculiar people vnto himselfe, zealous of good works. Also: By the eternall spirit he offered himselfe to God without fault, that wee being purged from dead workes, should serue the liuing God. And in the same chapter: Once in the end of the world hath he been made manifest by the sacrifice of himselfe to put away sinne. And many other things pertaining to this point, doth the Apostle in that place exactly debate: as, that he gathereth from the proprietie and nature of a Testament, that Christ must needes dye, because the death of the Testator is required, that the Testament may be ratified. And confirming the same from the rite of the old Testament, he addeth, that that was not dedicated without blood, and that all things almost according to the Law were purified with blood: and that the paternes of heauenly things were purged with the blood of sacrifices: but the heauenly things themselues required a better sacrifice and a better blood, namely the same, whereof Christ himselfe, purposing forthwith to fulfill the New Testament, witnessed: *This is my blood of the New Testament, which is shed for many for remission of sinnes.* Likewise his beloued disciple saith: *The blood of the Sonne of GOD clenseth vs from all sinne.* But now wee speake of the meanes of redemption accomplished in the first comming of Christ. For there is another to be performed in his second comming, whereof is spoken *Luk. 21. Lift up your heads, for your redemption draweth nigh.* And Paul speaketh of the same, *Rom. 8. 23.* and *1. Cor. 1. 30.* This shall be as the fulfilling and consummation of the former: for now wee are saued in hope, but not as yet in deede, as the Apostle writeth, *Rom. 8. 24.*

CHAP. V.

*The answering or taking away of certaine Questions about
the maner or meanes of redemption.*

BUT there is a question in this place; what neede was there ^{1. question.}
of the payment of a price by the Sonne of God, that wee ^{Why he must}
might be redeemed, who were the slaues of Satan? for it see- ^{needs redeme}
meth more conuenient, that he, who is violently and vniustly ^{vs by a price, &}
detained of another, bee taken away from him by a superiour ^{not take vs out}
power, euen without any price. And the deuill had vniustly ^{of Satans po-}
inuaded vs. I answered, this price was not paid to the deuill, ^{wer by force,}
but to God, who had power ouer vs to condemne vs, and ^{who did vn-}
had made vs subiect to the power of the deuill by his iust ^{iustly hold vs}
iudgement. For as touching the deuill, he vniustly possessed ^{captiues.}
man: bur man in the meane while was iustly made subiect
as a slaue to Satan through his owne sinne, and the righteous
iudgement of God. Therefore Christ satisfied God, and re-
conciled vs, offering himselfe vnto him by his eternall spirit, ^{Heb. 9.}
and so now the kingdome of Satan is necessarily destroyed,
concerning vs that be reconciled to God, whom by our sins
we had offended. Not withstanding, Ambrose *lib. 9. epist. 77.*
writeth that the price of our deliuerance by the blood of our
Lord Iesu, was paid vnto him, to whom we were sold by our
sinnes, that is, to the deuill. But that is a very hard saying. For
whereas it was not lawfull to offer sacrifice, but vnto God a-
lone, how much more ought this peculiar sacrifice to be offe-
red to none, but to God alone, which the eternall high priest
offered vpon the Altar of the crosse, by the sacrifice of his
flesh and effusion of his blood, and which onely is the propi-
tiation for the sinnes of the world?

Further it is a question; from whence, that dignitie of the ^{2. question.}
passion and death of Christ ariseth, that it is a price sufficient ^{Why his death}
for the redemption of mankind? There be many causes con- ^{is a price suffi-}
curring to that effect. ^{cient for re-}
^{demption.}

I. The willing obedience of the Sonne to the death of the ^{Cause 1.}
crosse, Phil. 2. 8. for the passion of Christ had not been satis- ^{His willing o-}
factorie, ^{bedience.}

factorie, vnlesse it had been voluntarie. Hereof the Apostle, Rom. 5. saith: *As by the disobedience of one, many are made sinners: so by the obedience of one, many are made righteous.* And he speaketh (as Theophylact well expoundeth) of the obedience of Christs death: by which obedience, death being destroyed, wee are deliuered from the damnation of death. And for this cause, the Euangelists with one consent describing the historie of Christs passion, haue diligently noted many circumstances, which declare that he suffered willingly. For hee was offered, because hee was willing, as Esay saith, chap. 53.

Esay. 53. 10.

2
His innocency. 11. The death and whole humiliation of Christ was not onely voluntarie, but also he suffered death when he was altogether innocent, as a man who had committed no sinne, and in whose mouth there was found no guile. For such an high priest became vs, as was godly, innocent, vndefiled, separated from sinners, who had no neede to offer first for his owne finnes, and then for the finnes of the people. Therefore because the iust suffered for the vniust, his blood, as of a lambe vndefiled and without spot, is worthily counted precious to worke our redemption: as it is in Peter 1. Epist. 1.

1. Pet. 2.

2. Cor. 5. 21.

Heb. 7. 26.

1. Pet. 3.

Augustine largely vrgeth this cause in his 13. booke of the Trinitie, chap. 14. *He died (saith he) who alone was free from the debt of death. Therefore it was iust, that debtors should be let goe free, beleeuing in him, who died without any debt.* The same man, chap. 15. *The blood of Christ, because it was his, who had no sinne, at all, was shed for the remission of our finnes.* And in the chapter following: *The deuill held our finnes, and for them worthily bound vs in death: he who had none of his owne, discharged them, and was by him unworthily drawne vnto death.* Also Pope Leo saith very cleerely: *The band of death drawne together by the sinne of one, was loosed by the death of one, who alone owed nothing vnto death.*

3
His personall dignity, in that he was both God and man. 111. The third cause, which is greatest of all, the death of Christ was not a meere mans death, although innocent and iust: but it was his death, who is both true God and man in one and the same person. And this exceeding great dignitie of

of this person, is the cause that this price of his blood & death, although it was temporall, (if the continuance of it be respected) yet it is of infinit force to saue them for euer, who come vnto God by it. Which the Author to the Hebrewes, chap. 9. teacheth, saying: *If the blood of buls and goates and the ashes of a yong heifer, sprinkling the vncleane, do sanctifie to the puritie of the flesh: how much more doth the blood of Christ, who offered himselfe by the eternall spirit without blame to God, purge your consciences from dead workes, to serue the lining God?* And Acts chap. 20. Paul is witnesse: *that God by his owne blood redeemed his Church.* Not that the deitie hath flesh or blood, (for God is a spirit) but that person which suffered death for vs, is both God and man: and so this blood is, and is truly called the blood of God, whose excellencie therefore and dignitie is exceeding great.

To these this is annexed, that beside his power diuine, and abundantly sufficient to deliuer, our commō Redeemer had also the full and perfect right of redemption, both because he is Lord of all, & also because he is neere vnto vs in blood. For by the right of Lordship, it is meete that the seruant bee redeemed of the master, and the subiect of his prince: and by the right of kindred the father doth well redeeme the sonne, one brother another, and one kinsman another. And hither may be referred, that which we reade, *Leuit. 25. 25.* to be specially ordained touching the right of neerenes of kindred.

Thirdly also this hath been a question, as touching the meanes of redemption, whether the deliuerance of vs could not possibly haue been by some other meanes, then by the death of the Sonne of God? Wee answere with Augustine, *lib. 13. de trinit.* that another way was possible to God, vnto whose power all things are subiect: but this was the meetest way and most fit with God to heale our miserie. Or, as Thomas, *part. 3. quest. 46.* decideth this doubt, we do distinguish betweene possible or impossible simply, and that which is after a sort. To speake simply and absolutely, it was possible to God to deliuer man by another meanes, then by the death of Christ, because nothing is impossible with God. *Luk. 1. 37.*

But

4
His Lordship
ouer vs, and his
neerenes in
blood vnto vs.

3. question.
Why must we
be redeemed
by his death
rather than by
some other
meanes.

1
Because no o-
ther was pos-
sible.

2
Because this
way was most
iust with God

3
Most agreeable
to his truth.
Gen. 2. 17.

4
To his good-
nes and mercy.

John 3.
Rom. 5.

Ephes. 2.

5
This was most
expedient to
moue vs to
loue God again

But after a sort, or by supposition of Gods foreknowledge and foreappointment it was impossible, as y^e Lords words do plainly shew, *Matth. 26. Father, if this cup cannot passe away, vnles I drinke of it, thy will be done.* Whereupon Hilary saith: *Therefore the cup cannot passe, vnles he drinke it, because we cannot be restored but by his passion,* because of the decree of Gods will. Moreouer, it is plaine that that way is most fit with God and meetest to cure our miserie, which God vied through the passion of his Sonne. For it was a iust thing, that for the sinnes of mankind, the iudgement of God should be satisfied thorow punishmēt, and that the same nature which had sinned, should also giue a recompence for sin. Further, it was agreeable to the trueth and goodnes of God: to the trueth, because a threatning had gone before: *What day so euer thou shalt eate of the tree of knowledge of good and euill, thou shalt die the death:* and it was promised, and euer by continuall testimonies shewed, and by diuers ceremonies shadowed, that the sonne of God, borne of a woman, should dye for vs, and so should confirme the new couenant by his blood. And to the goodnes of God it agreeth, because seeing man of himselfe could not satisfie for sinnes, God of his exceeding great mercie gaue vnto him a satisfier, even his only begotten sonne. Whereupon it was said of Christ himself, *Ioh. 3. So God loued the world, that he gaue his sonne, &c.* And Paul: *God doth set out his loue towards vs, that when we were as yet sinners, Christ died for vs.* And truly this was a token of a farre more abounding mercie, that he did not spare his owne sonne for vs, then if he had remitted our sins without satisfaction: so that wee may worthily now say with the same Apostle: *God who is rich in mercie, because of his great loue, wherewith he hath loued vs, euen when we were dead shew our offences, hath quickned vs together through Christ, by whose grace we are saved.*

Besides, that way of deliuerance was most expedient for our saluation. For so we know by the greatest experiment of all, how much God loueth vs, and we are prouoked to loue God againe.

Then,

Then, an example is giuen vnto vs of obedience, loue, humilitie, sufferings, and glorie, which when all miseries are overcome, we doe expect, as Peter saith, 1. Epist. 2. *Christ suffered for vs, and left vs an example that wee should follow his steps.* Likewise Paul, Phil. 2. 5. and 2. Cor. 8. 9. and elsewhere, propounding the example of Christ, exhorteth vs to the duties of loue and other vertues. Further, because we are redeemed by the death of the Sonne of God, and washed from our sinnes in his blood, a greater necessitie lieth vpon vs, that we should keepe our selues to God vndefiled in bodie and soule, as the Apostle saith: *Ye are bought with a price, therefore glorifie God in your bodie and spirit, which are Gods.* And thus much of the meanes of redemption, a mylterie altogether wonderfull and vnspeakeable, which the Author of Meditations in Augustine chapter 7. excellently setteth out in these words: *O state of wonderfull reformation, and disposition of vnspeakeable mysterie: the vniust sinneth, and the iust is punished; the guiltie transgresseth, and the innocent is beaten; the vngodly offendeth, and the godly is condemned; what the euill deserued, the good doth endure; what the seruant hath done, the master doth pay; what man doth commit, God doth suffer and abide. This is a heauenly medicine, O good Iesu, this is the preseruatiue of thy loue.*

1
2
To suffer afflictions for his sake.

3
To keepe our selues from sinne.

1. Cor. 6.
A notable saying.

A notable saying.

CHAP. VI.

The vse of the former doctrine for the confutation of certaine errors.

BY the doctrine already expounded, those men are confuted which haue denied the truth of mans substance in Christ, as Eutyches, Apollinaris, Manichæus, Marcion, and other old Heretikes, and at this day certaine Anabaptists, who haue wallowed in the vngodly errors of old Heretikes. Pope Leo vrging these men saith: *Let them speake, with what sacrifice they are reconciled: let them speake, with what blood they are redeemed: who is he that hath giuen himselfe an oblation.*

Heretikes denying Christ to be true man, are confuted by the former doctrine.

Leo epist. 85.

¶ 97.

So are the popish merits of Saints, & their packet of pardons thereupon brought in, whereby Christs merits are prophaned.

A notable saying of Pope Leo against the meritorious sufferings of Saints.

A saying of Augustine to the same end.

Colos. 1. 24. Scripture abused by popish pardoners.

lation to God, and a sacrifice of a sweete savour? Furthermore by this same doctrine the Papists are refelled, who ioyne the sufferings of the Saints to the passions of Christ, and thereof haue confusedly made their fained treasure of pardons. Neither are they ashamed to boast of the superfluitie of merits, and humane satisfactions, that the Saints haue suffered more then they ought for their sinnes: and heaping one error vpon another, haue fained that this their superabundance pertaineth not only to the quick, but also to the dead in purgatorie. This is a meere mockerie of Satan, and a prophanation of the blood of Christ, as Pope Leo notably sheweth in the forenamed Epistles against the Papists of these times: whose words are these: *Albeit (saith he) the death of many Saints hath been precious in the sight of God, yet the slaying of no guiltles person hath been the propitiation of the world. The righteous haue receiued, they haue not giuen crownes: and from the fortitude of the faithfull examples of patience haue sprong, and not gifts of righteousness. For there were peculiar deaths in euery one: neither hath any man by his end paid the debt of another, seeing among the sonnes of men there hath been one alone our Lord Iesus Christ, in whom all are crucified, all are dead, all are buried, and all are also raised up againe.* And before Leo, Pope Gaius of the countrie of Dalmatia being in that Sea about the yeare of our Lord 284. wrote the same thing elegantly vnto Bishop Felix, the doctrine of which ancient Bishops I would to God the Romane Church had kept inuiolable.

Vpon the same point Augustine writeth in his 84. treatise vpon Iohn: *Albeit we brethren die one for another, yet the blood of no martyr is shed for the remission of sinnes, which Christ did for vs, and bestowed it not vpon vs, that wee should imitate it, but that we should be thankfull for it.* The trifling Pardoners, or more truly sacrilegious deceiuers, obiect the words of the Apostle to the Colossians: *I reioyce in those things which I suffer for you, and I fulfill the rest of the afflictions of Christ in my flesh for his bodie, which is the Church.* But the true sense of that place they might haue learned cuen of

of Aquinas, who *part. 3. of his Summa quest. 48. artic. penult.* disputing, that only Christ is our redemption, obiekteth this place, and thus expoundeth it: *The sufferings of the Saints profit the Church, not by way of redemption, but by way of example and exhortation:* according to that, *2. Cor. 1. Whether we be afflicted, it is for your exhortation and saluation.* Which is very well, sauing that for exhortation a man may better translate the Greeke word, *Consolation*. And in that the afflictions of the Saints are called *the rest of the afflictions of Christ*, ^{ὅσα τὰς ἡμετέρας ἐκστασεις.} he doth not meane, that the passion of Christ was vnperfect, (farre off be such blasphemie) but therefore that is spoken, because Christ suffereth daily as yet in his members, but to a farre diuerse end and after another maner. But those men are not ashamed (such is their wickednesse) to bragge of the superabundance, as I said, of humane merits and satisfactions, which redoundeth to the quicke and dead. What? doth not the Scripture plainly testifie, that the things which wee suffer in this present life, are not equall to the glorie that shall bee shewed in the sonnes of God? What, that none can redeeme his brother, nor giue the price of his raunsome to God. For the redemption of the soule is precious, as the Psalmist sing- ^{Psal. 49. 3. 9.} eth. Vpon which place Basil in his gloses noteth, that the whole world is not the price of a soule. And *tom. 1. vpon the same Psalme*, saith: *Man hath no abilitie at all to offer a reconciliation to God for a sinner, because he himselfe is guiltie of sinne. For all haue sinned and are deprived of the glorie of God; and are iustified freely by the redemption which is in Christ Iesu. Therefore no man can giue his owne appeasement, and the price of his soule to God; neither ought to seeke his brother to redeeme him, but one, who surpasseth our nature, that is, not man only, but the man God, Iesus Christ, who alone is able to giue himselfe to be a reconciliation to God for vs all.* These things he. ^{Basilis sayings thereof wor- thie remembrance.}

Therefore all men must hope in him alone, who onely is We must then the Mediatour of God and man, the redemption, propitia- ^{rest vpo Christ alone for re- dempuion, pro- pitiation, and} tion, and saluation of all men. Let our heart say vnto him: *I will loue thee O Lord my strength, my rocke, my tower, my de- ^{liuerer,} saluation.*

Chap. 2. & 4.

Chap. 10. 19.
20. 22.

Rom. 8. 32.

linewer, my shield, and the horne of my saluation. I will trust in thee, and I shall neuer be ashamed. Hauiing an high priest (saith the Apostle to the Hebrewes) which is mercifull, and faithfull in things concerning God, to make reconciliation for the sinnes of the people, euen Iesus the sonne of God, let vs goe with confidence to the throne of grace, that we may obtaine mercie. Let vs goe in a true heart and certaine perswasion of faith, hauiing libertie to enter into the Sanctuarie, by the blood of Iesu by the new and liuing way which he hath prepared for vs, through the vaile, that is, his flesh. There is no cause, there is no cause I say, why we should doubt to goe by him vnto God. If wee haue committed grieuous things, we haue found a worthe Phisition, wee receiue the soueraigne medicine of his grace. And not that onely, but also we trust, that he which hath not spared his owne sonne, but giuen him for vs all, will also with him bestow vpon vs all things.

+ De tempore redemptionis. CHAP. VII.

4. Of the time of the Redemption purchased.

Christ was
borne in the
42. yere of Au-
gustus, Anno
mundi 3963.

2. Pet. 2. 24.

IT followeth, that we consider diligently of the time also of this redemption purchased for vs by Christ. And it is manifest by the historie of the Gospell, that our Lord and Redeemer, our King and high Priest Iesus Christ came into the world, made of the seede of Dauid after the flesh, in the 42. yeare of the raigne of Octavius Augustus, which was the yeare of the world 3963. after Funccius supputation. Yet I am not ignorant, that others disagree from that account, certaine of the olde Latines and Greekes ascending vp to the 5000. yeare, but by a plaine error in account, which riseth from the difference betweene the Hebrew copies and the Greeke Septuaginte. But to proceede in my purpose, the Lord from the time of his comming and appearing in the flesh, sustained all his whole life both in bodie and soule, the wrath of God against the sinne of all mankind: but specially in his end, when he bare our sinnes in his bodie vpon the tree,

tree, and tooke out of the way the hand-writing of death that was against vs, nailing it on the crosse. And it is recorded, that this was done in the 34. yere of the incarnation of Christ, and in the 18. of the raigne of Tiberius Cæsar. Yet Epiphanius *contra Alogos heres.* 51. will haue all the yeres of Christs presence in the flesh from his birth to his passion, (which he writeth was done the day before the 13. of the Calends of Aprill) to be only 32. and 74. daies, differing one yere from the former opinion. And the same man diligently refuteth the naughtie supputation of others, who misunderstanding that prophesie of Esai, chap. 61: *that I may preach the acceptable years of the Lord*, thought, that the Lord, after he had finished only one yeres ministerie after his baptisme by Iohn, suffered death in the full thirtieth yere of his age. In which opinion was Seuerus Sulpitius, who noteth that our Lord was crucified when the two twinnes Fusius and Rebellius were Consuls. And their Consulship fell in the 31. yere of Christ, as Epiphanius witnesseth.

Coloss. 2. 14. He suffered death in the 18. yere of Tiberius, being 34. yeres old: or as Epiphanius saith, 32. yeres, and 74. daies, on the 12. day of the Calends of Aprill, that is, 21. of March.

But now to omit the curious searching out of these things, least any should marueile, that Christ after so many thousand yeres, should bee made manifest at the length vnder Tiberius, as it were in the euening of the world, and (as the Scripture speaketh) in the end of the world to abolish sinne by the offering of himselfe: wee must thinke, that it happened not so by chance or fortune, but by the eternall counsell and prouidence of God, which (as the Wiseman saith) reacheth mightily from one ende to another, and disposeth all things pleasantly, and ordereth all things in number, weight and measure. Hereupon saith Peter, that the Lambe (by whose precious blood we are redeemed) was made manifest in the last times for our sakes, being foreordained before the foundations of the world were layd. And by the witnes of Paul, *Gal. 4.* God sent his sonne made of a woman, after the fulnes of time was come. And he meaneth the time of the incarnation of the Sonne, and of our redemption by him, which was before appointed of his heavenly father, which thing the similitude vsed in that place doth declare. For he had said that

Heb. 9.

Wised. 31. 25
11. 17.

1. Epist. 2. Christs coming into the world after so many thousand yeres, was appointed so from all eternitie in Gods counsell, as the Scripture teacheth vs.

the heire being an infant is vnder tutors vnto the time appointed of the father. So, Ephes. 1. he mentioneth the fulnes of times, for the restoring of all things by Christ.

1. Epist. 1.

And that we may more certainly vnderstand, that this time of the restoring of all things was by God from all eternitie appointed, the same was by diuine inspiration plainly foretold by the mouth of the holie Prophets, who (as Peter teacheth) foretold of the grace that should come to vs, searching when, and at what instant, that foreshewing spirit of Christ that was in them, should declare the passions that should happen to Christ, and the glorie that should follow. Vnto whom it was reueiled, that not to themselves but vnto vs they should minister those things. We haue examples in the prophesie of Iacob, Gen. 49. and of the 70. weekes in Daniel, chap. 9. And euery where the Prophets, when they foretell of the kingdome of Christ, haue made mention of the last daies.

A question.
Why came he
in the old age
of the world,
and not in the
beginning af-
ter the fall?

Acts 1.7.

Them. part. 3.
quest. 1. art. 5.

But some man may aske, why in the old age, and almost end of the world hath God sent his sonne to be a Redeemer, and not rather straightwaies after the fall of mankinde? Although it be not our part, curiously to enquire into the counsell of GOD, and it is sufficient to answer curious wits, as Christ answered his disciples, *It is not for you to know the time or seasons, which the father hath put in his owne power*: yet there are reasons of some account alleadged by learned men, of the redemption or sending of the Sonne of God so long deferred.

1
Foure causes
why Christs
birth was so
long deferred.

First it was expedient, that the greatnes of mans disease and corruption should more and more be felt, and made manifest, not by the examples of one age onely, but of many. Therefore God left man first in the state of nature, that hee might know the strength or infirmitie rather of his nature: after, when it decaied, he receiued the Law, which being giuen, the disease increased, through the fault not of the Law, but of nature: that so his weakenes being knowne, he might crie vnto the Phisition, and seeke for the helpe of grace.

2

Secondly, the Law and the Prophets, the figures and legall shadowes,

shadows, and promises of Christ to come, ought to haue their course also: and the greater the Iudge or Lord is, that was to come, the longer row of cryers or heralds ought to go before, as the glosse saith vpon that to the Galathians, chap. 4. *When the fulnes of time came.*

Thirdly, it is agreeable to order, that that which is vnperfect and naturall, should be first, and then that which is spirituall, 1. Cor. 15. Therefore the states of nature and of the law, as being more vnperfect, haue well gone before the state of grace, and that by a iust distance of time.

Fourthly, that way the godly were exercised in faith, and in the expectation of the redemption to come, which when they had beheld a farre off through faith, they dyed, not obtaining the promises, as farre soorth as the exhibiting of the Messiah did not fall out in their times. Hereupon the author to the Hebrewes setteth out their faith and long sufferance with notable praises, and propoundeth them vnto vs for imitation. Heb. 11. and 7. vers. 12.

Augustine disputing against Porphyrie of the time of Christian religion, in his booke *de sex paganorum questionibus*, writeth: that Christ did then come, when he knew that men would beleeeue. But the enemies of grace wresting this speech, caused Augustine to correct it, partly by interpretation, partly by calling it in againe. *Tom. 7. fol. 12:8. 1243. 1269.*

CHAP. VIII.

The question of the redemption of the old fathers is handled, and a double opinion about the same is confuted.

BVt hereupon another question ariseth concerning the fathers, who dyed before the birth of Christ, whether redemption appertained also to them? The Marcionites and their like, to wit, the Manichees of old time denied it, who held, that no man was saued before the 15. yeare of Tiberius, as Epiphanius reporteth. Whom that most filthie Seruetus followed, and many other of the sect of the Anabaptists, who

The error of the Marcionites and Manichees

Epiph. de haeres. Manich.

*Tertullian lib. 4.
contra Marc.
Ultra medium.*

Heb. 11.

Gen. 17.

Exod. 3.

Matth. 22.

Matth. 8.

Heb. 13.

*ὁ ἰσχυρὸς
καὶ ὁ βίβλατος
καὶ ὁ ἀνίκητος
καὶ ὁ ἀνίκητος.*

foolishly say, that the Israelites no otherwise thē as a heard of swine, were fattened of the Lord in the land of Canaan, without any hope of heavenly immortalitie. But this monstrous error is easily refuted by many places of the Scripture, from which wee will onely choose a few. Certainly the author to the Hebrewes tieth together a long rew of the olde fathers, who pleased God before Christ was exhibited to the world, and were made heires of that righteousness which is of faith. What meaneth that forme of the couenant: *I will be thy God, and the God of thy seede?* and that which was said: *I am the God of Abraham, God of Isaac, and the God of Jacob?* do they not shew that they were partakers of grace, whereof Christ is the onely foundation? Whereto also tendeth that notable saying of the Lord, Ioh. 8. *Abraham desired to see my daie, and he saw it, and reioyced.* Neither is any kingdome promised vnto vs in the Gospell; then that wherein wee should sit with Abraham, Isaac and Jacob, and all the elect of God that come from East and West. But those fathers dyed before the comming of Christ in the flesh. What then? They had in the meane while the promise of Christ to come, the ground of their hope and confidence. Neither doth the force of the death of Christ extend it selfe vnto our times only, but to the fathers also, euen from the beginning of the world. For *Iesus Christ yesterday, to day, and for euer is the same*, as the Apostle saith, Heb. 1 3. 8. Hee meaneth that Christ was not onely in times past; as touching his diuinitie, as it is said of him else where: *Before Abraham was, I am*: but such as he is now, such was he of olde, and now is, and shall remaine for euer, mercifully to saue and defend his owne. In which sense also the place, Apoc. 1 3. 8. is truly read, of the lambe slaine before the foundations of the world were laid, to wit, as touching the counsell of God and the perpetuall vertue of this sacrifice: as also among the old writers Ambrose taketh that saying vpon the 5. to the Romanes. Yet I denie not but the Greeke text in that place may thus also be construed: *Whose names are not writte from before the foundations of the world, &c.* because of the very like place, Apoc. 17. 8. We conclude therefore

therefore with Augustine, that the same faith healed the righteous of olde time, which healeth vs, euen the faith of Iesu Christ the Mediatour of God and men, the faith of his blood, the faith of his crosse. And in another place he saith: *The only grace of the Saniour destroyeth the kingdome of death in e-very one, which grace wrought also in the old Saints, who sooner, before Christs comming in the flesh, leaned vpon his helping grace, and not vpon the letter of the law, which commandeth onely, and helpeth nothing.*

August. de nat. et gra. cap. 44.

Lib. 1. de pecca. merit. et remiss. cap. 11.

Yet here is not to be omitted, that many doe so extend the benefit of redemption vnto the old righteous men, that they notwithstanding denie that any one entered into the kingdome of heauen before the death of Christ, whereby they vnderstand, that the gate of heauen was at the length opened. And if a man aske; whither then were the soules of the godly in old time receiued? they answer: into Hell, that is forsooth *Limbus patrum*. Hereupon the booke *de Ecclesiasticis dogmat.* which is fathered vpon Augustine, chap. 78. and 79. defineth thus: *Before the passion of the Lord all the soules of the Saints were kept in hell vnder the debt of Adams transgression, vntill through the vnderferued death of the Lord they were deliuered from that seruile condition: but after his ascension into heauen, all the soules of the Saints departing out of the bodie, goe vnto Christ, as the soules of sinners vnto hell.* And Hierome vpon Ecclesiast. chap. 3. writeth: *that before the comming of Christ all went to hell to bee held in darknes: and heavenly things were shut vp, vntill Christ with the theefe unlocked the doores of Paradise.* Basill also mentioneth this opinion vpon the 48. Psalm, and many other of the old writers. And this is almost the common opinion of the Schoolemen, who adde this declaration, that the holy fathers suffered in hell no punishment of sense, but only punishment of losse, to wit, exclusion from the life of glorie. And the cause of this detaining of the fathers in hell, they make to bee the guiltines of all mans nature through originall sinne, which none of the Saints faith or righteousnesse was able to remove, but it should bee removed at length by the price of

Of the fathers Limbus,

the blood of Christ. *Thomas part. 3. quest. 42. artic. 5.*

But this deuise of *Limbus patrum*, though it hath manie founders, yet it is nothing but a fained thing. For there is but one way to loose vs from the guiltines of euery sinne, as well actuall as originall: because the blood of Christ doth wash vs from all sin, saith S. Iohn. Not then from originall only: as Paul also generally speaketh to Titus: *He gaue himselfe to redeme vs from all sinne or iniquitie.* Neither doth Thomas denie it in the place before cited, which is to be noted against the horrible blasphemie of Catharinus, and such like Papiſts, who affirme that the passion of Christ doth purge onely originall sinne, and those actuall sinnes which are committed of a man before Baptisme: but all other sinnes which follow, are not now to be purged by that sacrifice, but by the Masse. Certainly Thomas writeth flatly: *that by the passion of Christ we are deliuered, not onely from the common sinne of all mans nature, both as touching the offence, and also the guiltines of the offence, he paying a price for vs: but also from the proper sinnes of euery one of vs, who communicate with his passion through faith, charitie and the sacrament of faith.*

*part. 3. q. 52.
art. 5.*

Reasons against the old fathers being in Limbo, or Hell. 1

But the holy fathers (as the same Thomas confesseth) in old time while they liued, were freed from the guiltines of the punishment of actuall sinnes through faith in Christ. Therefore by the same faith they were also freed from the guiltines of the punishment of originall sinne of necessitie: or els if they were detained in hell, being excluded from glorie, and suffered the punishment of losse (as they speake) for originall sin, it must be alike confessed also that they were punished with the paine of sense for their actuall sinnes.

2

Further: Who reuiled vnto them that originall sinne in hell is punished only with the paine of losse, and not of sense, that is to say, with the exclusion onely from the life of glorie without feeling of any sorrow?

3

Beside this, we reade Luk. 16. that poore Lazarus was carried by Angels into Abrahams bosome, where he had ioy, and that the rich man in hell lifting up his eyes saw Lazarus a farre off: and also that Abraham said: *Betweene vs and you there*

is a great gulf firmly set. It is absurd, as Augustine noteth, *ad Euod. Epist. 99.* that only two, Abraham and Lazarus were then in that memorable bosome of rest. If (saith he) there were more then two there, who dare say, that the Patriarches and Prophets were not there? From hence thus I reason: The Patriarches and Prophets and the rest that were righteous in old time, were receiued into Abrahams bosome: therefore not into hell. The consequence is proued, because hell in the Scripture is no where taken in good part. But that bosome of Abraham is vsed in good part, as the habitation of a memorable and certaine secret rest. Therefore we must not beleue that that bosome was some part of hell. This reason is wholly Augustines vnto Euodius. And the same he proueth by the words of our highest teacher saying, that Abraham said: *Between vs and you there is set a great gulf:* whereof sufficiently appeareth (saith Augustine) that the bosome of so great felicitie, is not any part or member as it were of hell.

He addeth also this prooffe: If the Scripture (saith he) had said, that Christ being dead came into that bosome of Abraham, not naming hell and the sorowes thereof, no man durst haue affirmed that therefore he descended into hell.

Now let the reader consider, whether these reasons drawne by Augustine out of the Scripture, deserue more credite then the trifling words of the Schoolmen, who haue deuised foure hels, that is, the hell of the damned, Purgatorie, and the two Limboes, one for Infants, the other where the holie fathers were before Christ: which last they make a part of hell contrary to the reasons brought out of Augustine.

Hereunto may bee added, that a man may see the deuifers of *Limbus patrum* to be much troubled in assigning the deliuerance of the godly soules out of that prison. For sometime they attribute it to the passion of Christ, whereby he loosed the guiltines of the punishment of originall sinne, wherein the fathers (as they thinke) were detained in hell, and opened the gate of the kingdome of heauen. Sometime they teach that it was needful for the soule of Christ to descend into the

The Schoole-
mens fained
deuises of foure
hels.

Bonau. dist. 22.
 quest. 6. lib. 3.
 Gabr. cad. q.
 artic. 3.
 Thom. part. 3.
 q. 52. & 57.

hell of the fathers, that it might absolue there all the Saints, who were bound with originall sinne, where they almost make Christs descension penall vnto him, as *Aquinas part. 3. quest. 52. art. 1.* teacheth, that it was meete for Christ to descend into hell, because he came to beare our punishment, and that was (saith he) not onely the death of the bodie, but also descension in hell. Sometime againe they decree masterlike, that, albeit those soules were made blessed in Christs descension, and so heauen was straightway set open vnto the, as touching the rewarde of blisse: yet it was not open as touching the place, till Christ ascending into heauen, took them together with him.

A doubt propounded to the schoolmen to be resolved.

But why dissent they from the old writers, whose opinion they would seeme to follow? for Hierome (as wee cited) would haue heauen onely shut vp, till Christ with the theefe vnlocked the gates of paradise. Further, if they would seeme very skilfull in heauenly secrets, let them shew vs, where then did the soules of the Saints abide all that space of 40. daies betweene the resurrection and ascension of the Lord? For being loosed from the band of original sinne, wherewith they were tied in hell, they could not bee detained there any longer, but with their iniurie, and the iniurie of Christs blood, through whom libertie to enter into the Sanctuarie was obtained, and yet (as they wil haue it) they were not in heauen. Where then wandred they? The same may bee objected of the soules of the godly, as many as slept in the said space of 40. daies.

CHAP. IX.

§. Of the impulsue cause of mans redemption.

BVt to speake of other things, this also commeth to be considered, for what cause the Sonne of God our Lord Iesus Christ tooke vpon him the redemption of man? But the question now is not of the finall cause, whereof wee will speake something in the next chapter, but of the impulsue cause, as they

they call it, that is to say: what moued him, that he being the workman and Lord, would for his works sake, taking vpon him the nature of it, humble himselfe vnto the most base and shamefull death of the crosse for vs and our saluation? The answer is readie and plaine, that it was done of our Sauour to shew his loue towards vs, and his willing obedience towards his father.

Two causes
moued Christ
to redeeme vs:
1. His loue to
vs,
2. His obedience
to his father.
Of the first.

Of the loue of the Sonne towards vs in the whole worke of his humiliation, Paul speaketh both elsewhere, and also to the Phil. 2. where he exhorteth to the loue of our neighbour, that no man should seeke his owne, but the things of others, and confirmeth his exhortation by the example of Christ, commanding, that the same affection be in vs, which was in Christ Iesu, who when hee was in the forme of God, abased himselfe for our sake, of his meere loue towards vs, as the Apostle there exhorteth vs to follow him. And of his obedience towards his father, Christ himselfe witnesseth, Ioh. 5. *I seeke not my will, but his that sent me, euen the fathers.* And more cleerely, chap. 6. *I came downe from heauen, to doe not my will, but the fathers will who sent me, that whatsoener hee hath giuen me, I should lose none, but should raise it vp at the last day.*

Of the second.

And that it pleased the father to saue vs by the offering vp of his Sonne, it commeth wholly from his diuine fauour, loue and goodnesse towards mankind, as the Lord witnesseth, Ioh. 3. *So God loued the world, that he gaue his Sonne.* Where vpon Paul also saith, Rom. 5. *God setteth out his loue towards vs, that when we were sinners, Christ died for vs.* And Ephes. 2. *God who is rich in mercie, of his great loue, wherewith he loued vs, euen when wee were dead in sinnes, quickened vs through Christ.* And most cleerely of all to Titus chap. 3. *The goodnes and loue of God our Sauour towards men appeared, and saved vs, not by the righteous workes which wee had done, but by his mercie.* The sayings of the Prophets consent hereto: *In a moment of my wrath I haue hid for a while my face from thee: in euermlasting mercie I haue compassion on thee, saith the Lord thy Redeemer. I, euen I am he, who doth blot out thine offences* *Esay. 54. 7.* *Esay. 43. 12.*

Nothing mo-
ued the father
to send his son
to saue vs, but
his meere loue
and mercie to
mankind.

for mine owne sake, and I will not remember thy sins. He saith, *for mine owne sake*: that is, not for your sake, but for my holie name, as it is expounded Ezech. 36. Neither doth that tend to any other end, which Esay. chap. 9. prophesying of the incarnation of the Sunne, and of the redemption of the Church by him from the yoke of sinne and death, concludeth the whole matter with this notable sentence in the ende: *The zeale of the Lord of hostes shall bring this thing to passe*: as if he should say; I foretell of great things, but they be true, and the almightie father enflamed with eternall loue, and minding to saue them, to whom he hath promised the kingdome of heauen, will bring this thing to passe. See also what Moses Deuter. 7. speaketh of the cause of the redemption of the people of Israel from Egypt, which was a type of this eternall deliuerance.

A double vse
of the loue of
God & Christ
towards vs.

The first vse.

Tit. 3. 5.

The second.

*Damas. lib. 3.
cap. 1. orth. fid.*

Further, the vse of this consideration is, that wee should humble our selues vnfaignedly before God, and that hee that reioyceth, should reioyce in the Lord, and not in his workes or own worthines. For the opposition of the mercie of God, and of the righteousness of workes, is to be obserued and vr-ged alway in the matter or cause of saluation: as Paul did oppose these things: *Not by the workes of righteousness which we had done, but by his mercie he saued vs.* And the same Antithesis is repeated, 2. Tim. 1. vers. 9. and Dan. 9. vers. 18.

The second vse is, that wee also pondring in our minde the deeper sea (as Damascene speaketh) of Gods loue towards vs, should loue God againe, and that not in word nor tongue onely, but in deede and trueth, as he hath loued vs, and giuen his life for vs, 1. Ioh. 3. And chap. 4. ioyning both vses together in excellent words, thus he writeth: *Hereby the loue of God is made manifest vnto vs, that he sent his owne Sonne into the world, that wee might liue throu him. In this is loue, not that we loued him, but that he loued vs, and sent his Sonne to be the propitiation for our sinnes.* And straightway addeth: *Beloued, if God so loued vs, wee ought also to loue one another.* And a little before the end: *We loue him, because he loued vs first. If any man shall say, I loue God, & hateth his brother, he is a liar.*

But

But seeing by the death of Christ we are reconciled vnto God, as saith the Apostle, Ephes. 2. *He hath reconciled vs to God thorow his crosse, slaying enemitie by it*: it seemeth to disagree with that we haue said: that through the loue of God he was deliuered to death for vs. For if we were before loued of God, to what end is reconciliation? If any say, reconciliation was needfull in respect of vs, that we might cease to bee at enemitie with God, and among our selues, the Iewes with the Gentiles, and Gentiles with Iewes: he neither saith nothing, nor speaketh all, by the witness of Paul. For first of all, it was the part of the reconciler to pacifie the wrath of God against vs for sinnes, and to make him fauourable and gracious vnto vs. How then can it stand, that God prevented this reconciliation of his free fauour and loue, in giuing his sonne vnto vs? The reason is thus made:

The same thing is not the cause and the effect.

But the loue of God is the effect of reconciliation.

Therefore it is not the cause of it.

But the maior is true in respect of one and the same thing. Answer. But the loue of God is the effect of reconciliation, not simply, as though then at the length he began to loue vs, but respectiue, as farre forth as reconciliation by the blood of his sonne remoueth sinne, whereby wee were made enemies of God and children of his wrath: according to that saying, Sap. 14. *The wicked and his wickednesse are alike hated of God.* And Psal. 5. *Thou hast hated all that worke iniquitie.* And Esay crieth: *Our iniquities haue made a separation betweene our God and vs, and our sinnes are the cause that he hideth away his face from vs, and heareth vs not.* This whole matter Augustine notably expoundeth in his 110. treatise vpon Iohn: *After a wonderfull and diuine manner (saith he) God loued vs, when he did hate vs. For he hated vs, as we were such as he had not made vs, that is for sinnes: And because (saith he) our iniquitie had not altogether destroyed his worke, he knew in euery one of vs, both to hate what we had done, and also to loue what he himselfe had made: and this may be vnderstood in all men according to the saying: Thou hast hated nothing that thou*

An obiection.
How God did
both loue man
and hate him.

Ephes. 2.
Colos. 1.

Esay 39.

Augustines
answere.
God hateth sin
in vs, but lo-
ueth his work.

Sap. 11.

hast.

hast made. For in that which he hateth, there is somewhat also
 that he loneth. For he hateth and misliketh the fault, which
 swarneth from the patterne as it were of his workmanship, yet
 he loneth that which is his owne, euen in such as are corrupted.
 Furthermore, seeing hee hateth nothing of those things
 which he hath made, peculiarly (as Augustine there teacheth)
 he loneth the members of his onely sonne. For how (saith he)
 should he not loue the members of his sonne, who loneth his
 sonne? for there is no other cause of louing his members, but
 because he loneth him. Therefore he loneth vs because we are
 his members whom he loneth: and that we might be this thing,
 for this cause he loued vs, before wee were. For he began not to
 loue vs, since we were reconciled to him by the blood of his son:
 but before the world was made he loued vs, that with his onely
 begotten we might also be his sonnes, before we were any thing
 at all. Therefore that we are reconciled to God by the death of
 his son, let it not so be receiued, nor so be understood, as though
 therefore the sonne hath reconciled vs, that now he might be-
 gin to loue whom hee had hated, as one enimie is reconciled
 to another: but wee are reconciled to him that already loneth
 vs, with whom for sinnes wee were at enmitie: and yet it is
 most truly said vnto him, Thou hast hated all that worke ini-
 quitie. Hitherto Augustine. The summe of all is, that see-
 ing GOD hath loued vs as his worke, but especiallie as
 the members of his Sonne before the foundations of the
 world were laid, he of his meere and free loue being moued,
 gaue vs his Sonne, that being redeemed by his grace from
 sinne, (whereby wee were put away from the presence and
 fruition of God) we might bee made heires of eternall life.
 Bernard, Serm. 20. of the 9. verse of the Psalme, He it has dwel-
 leth, &c. very well saith: Christ according to the time died
 for the wicked: but in respect of predestination he died for his
 brethren and friends,

Marke this.

CHAP.

CHAP. X.

6. *Of the small cause of redemption.*

THere followeth that question, whereunto are we redeemed? wherein the question now is concerning the end of our redemption. And the end is two-fold: to wit, the glorie of God, and our saluation. The former end the Apostle extol-
 leth, Ephes. 1. where hee saith: that God hath chosen vs in Christ, before the foundations of the world were laid, & hath foreordained to adopt vs for his sonnes through the same Iesus Christ in himselfe, according to the good pleasure of his owne will, to the praise of his glorious grace, whereby he hath made vs acceptable in that his beloued, in whom wee haue redemption through his blood, euen the forgiveness of sins. In which words he not only teacheth, that y^e end of the eternall and free election of God, is the praise of his glorious and rich grace: but also sheweth, that the redemption of vs by Christ is subordinate vnto the same end. For God hath made all things for himselfe, euen the wicked against the euill day: that both the benefit of their healing who are deliuered, and also the iudgement of damnation in the deserued punishment of such as perish, should further his glorie.

Two ends of redemption.

The first end is Gods glorie.

Pron. 16.

Wherefore wee are here warned, that with Paul wee giue thanks without ceasing vnto the father, who hath made vs meete to be partakers of the portion of the Saints in light, and hath deliuered vs from the power of darknes, and hath translated vs into the kingdome of his beloued sonne, in whom wee haue redemption through his blood, &c. As Peter also admonisheth vs of our dutie in this point, that wee should preach the vertues of him, who hath called vs out of darknes into his marueilous light. It is well knowne what Moses, and the children of Israel did, when the sea yeelded a readie passage for all his people to goethrough: how being protected by Gods hand, and beholding that wonderfull redemption, they leaped like lambes, and sung his praise: *Then O Lord art*

Coloss. 1.

1. Pet. 2.

Exod. 15.

Sap. 19.

our

Apo. 5. & 15.

The song of
the vniuersall
Church in the
honour of
Christ.

our deliuerer, thou art our strength. But what speake I of the old people and of the old song? we haue a new song, the song of the Lambe, let vs, standing vpon the glassie sea of this world, and hauing the harps of God, sing it vncessantly with the vniuersall Church; to him that sitteth vpon the throne, and to the Lambe: because hee was slaine, and hath redeemed vs ynto God by his blood, out of euery tribe and language, people and nation, and hath made vs ynto our God kings and priests, and we shall raigne vpon the earth.

To thee O Sonne of God, the louer of mortal men, O good Lord, O pacifier, O rich Sauour, and a king in deed, the creator and maker of all things, the word and wisdom of the father, the light and brightnes of the father, the power, arme, and right hand of the father, to thee be blessing, and honour and glorie, and strength for euer and euer. Thou hast redeemed vs, being captiues; and seruing sinne, thou hast deliuered vs by thine owne death. Thou hast giuen vs the adoption of sonnes. Thou becamest poore, that by thy pouertie thou mightest enrich vs. Thou hast freely giuen vs the kingdome of heauen. Thou hast fashioned vs a new, in darknes hast enlightened vs; and being dead men thou hast quickened vs: thou vnloosedst the sorrowes of death, and brakest the gates of brasse, and doores of iron, and hast broken in peeces the yoke of sinners.

Eccle. 15.

And because praise is vncomely in the mouth of fooles, and this wonderfull and altogether diuine redemption is to be published of vs, not so much in words as in deedes themselves, goe to, let vs so be affected, let vs so frame our life, manners, actions, counsels, and all our affaires, that wee bee not found foullie vnthankfull to our common Redeemer, (to whose glorie wee ought wholly to bee consecrated) and nothing better, yea euery way worse then those obstinate Iewes, through whom the name of God was euil spoken of among the Gentiles, as it is written. But let that sharpe reproofe of Moses neuer goe out of our mindes in the song in Deuteronomie: *Will ye giue this recompence vnto the Lord, O yee foolish and vnwise people? Is not he thy father who oweth and possesseth*

Chap. 32. 6.

possesseth thee? hath not hee made and prepared thee?

The second end of redemption is our saluation, which comprehendeth many and sundrie benefits, albeit knit together in one and the same band, as these especially: Iustification, which consisteth in the free remission of sinnes: Sanctification, and newnes of life: Consolation, yea reioycing in aduersitie vnder the hope of the glorie of God; and lastly, Entrance into the eternall kingdome of our God and Sauour Iesu Christ, and euerlasting ioyes in life eternall.

The 2. end is our saluation, which containeth many benefits.

1
2
3
4

These so many and so great benefits of God, are purchased for vs by the abundant grace of the death of Christ, as the sayings of the Scriptures doe shew: Rom. 3. *We are iustified freely by the redemption made in Christ Iesu, whom God set forth to be a reconciliation thorow faith in his blood by the remission of sinnes.* And chap. 5. *When wee were as yet sinners, Christ died for vs. Therefore being iustified by his blood, wee shall be saved now much more from wrath by him. For if when we were enemies, we were reconciled to God by the death of his sonne, much more being reconciled, we shall be saved by his life.* And a little after: *Neither that alone, but also wee reioyce in God through our Lord Iesu Christ, by whom wee haue now obtained reconciliation.* Again, *If death raigned by one offence, much more those, who doe receiue that abundant grace & gift of righteousness, shall raigne in life.* To Titus chap. 2. *He gaue himselfe for vs to redeeme vs from all sinne, and to purge vs a peculiar people for himselfe, zealous of good workes.* Peter also ioyneth these things together, 1. Epist. chap. 2. when he saith: *that our Lord bore our sinnes in his bodie upon the tree, that we being dead to sinnes, might liue to righteousness.*

Of these things there ought to bee a daily consideration, that we may vnderstand the greatnes of the gift of Christ, and giue him thanks without ceasing, weighing with our selues, what is the breadth and length and depth (as Paul speaketh) of the grace of God, and what is the hope of his calling, and the riches of his glorie in his Saints. Further, the daily meditation hereof is profitable and necessarie, partly to nourish in vs faith and hope, and partly to stirre vp and strengthen in

The true vse of the former ends, if they be well weighed. Ephes. 1.

2

vs more and more newnes of life. *Having* (saith the Apostle, Heb. 10.) *libertie to enter into the holie place by the blood of Iesu, and hauing an high priest, who is ruler ouer the house of God, let vs come with a true heart, and a sure perswasion of faith, and let vs hold the confession of hope without waivering.* And as touching the framing of our life, we are commanded to walke worthie of the Lord, who, when wee were the seruants of sinne to death, hath deliuered vs from sinne, and made vs seruants of righteousness. Hereupon are those exhortations of Paul: *Let not sinne raigne in your mortall body: and giue not your members weapons of vnrightheousnes vnto sinne, but giue your selues vnto God, as such as are alieue from the dead, and your members weapōs of rightheousnes vnto God.* Againe, *As you haue giuen your members seruants to uncleannes, and iniquitie for iniquitie: so now giue your members seruants of rightheousnesse vnto holinesse.* Certainly seeing we are the free men of Christ, we ought to liue vnto him, who hath redeemed vs, and would haue vs his peculiar people and followers of good workes: neither ought we as forgetfull of our Redeemer, retyre vnto the camps of Satan and the world, our enemies, and submit againe our bodies and soules vnto the yoke of our old bōdage, frō whence we were redeemed with the blood of the Sonne of God. O mad men, O vile traytors, and the wickeddest of all mortall men, who so greatly reproch a Christian name, nay Christ the Redeemer, and doe little lesse then tread the blood of the couenant vnder their feete.

Colos. 1.

Rom. 6.

Tit. 2.

CHAP. XI.

**WHO BE REDEEMED
BY CHRIST.**

*The controuersie of the question propounded is
rehearsed, and briefly expounded.*

For whom
Christ died.

THese things being declared, let vs come to the question, referred to the last place: *Who they be, whom Christ the Mediator our*

Mediator of God and men, redeemed by his death: or, for whom he died? And this matter shall be more largely handled, then the former questions, (as farre as the Lord shall assist vs) for their sakes that are desirous to learne, and for the defence of the truth of the Gospell: seeing not long agoe by occasion of the Conference at Mompelgart, the matter hath growne into a grieuous contention, and a certaine man inflamed with anger, and seeming to be mad, hath too too bitterly and reprochfully in his writings, which he hath spered abroad both in Latine and Dutch, blowne the same with the fanne of contention: as though there had not been before discords and strifes more then enough in this our corrupt age in the Church of Christ, with often and most grieuous offences of the weake. He ouerwhelmeth such as dissent from him with all kinde of reproches, and railing words, as come into his mouth: That they come neere to Mahometisme and Paganisme: That they maintaine Satanicall blasphemie, are franticke, desire to extinguish the name of Christ, and that they are hereunto inclined to driue away Christ, first out of the hearts, then out of the Scripture, and lastly out of the Church it selfe. And hee termeth them seducers, Pharisees, Scribes, a subtile, poysoned, and false sort of men: and grieuously abuseth innocent persons with other hard words, as often as pleaseth him, according to that his passing christian zeale towards the Church of God: supposing by his brasen forehead (as I thinke) to get himselfe credit with the reader, to thinke it written truly, what he should write impudently: forgetting altogether the admonition of the Apostle: *That the seruant of the Lord must not be contentious, but gentle towards all, apt to teach, forbearing euill men, with meekenes instructing those that are contrary minded.* This is the dutie of a Diuine. As for reproches, railing speeches, mockes, biting taunts, ill reports, back-biting, and all other doggish eloquence, let scoffers and iesters take them to themselues. *Conference, (saith Ambrose) and not contention ought to be among the seruants of God. For strife must needes wring out something, nay many things, which are spoken against conscience, so*

Huberus.

The shamefull
reproches and
slanders of
Huber against
vs, & the truth.

2. Tim. 2. 24.

The dutie of a
Diuine.

In 2. cap. 2. ep.
ad Timot.

A notable
speech of Am-
brose against
that contention.

Deut. 32.

Rom. 12.

so that inwardly he loseth in his minde, when outwardly he goeth away with the victorie. For no man suffereth himselfe to be overcome, although hee know the things to be true which hee heareth. Therefore let vs speake of the thing it selfe. For to railing words and reproches he will answer who hath said: *Vengeance is mine, I will repay: vnto whom for Christs sake,* who hath pardoned vs our sinnes, wee heartily pray, that hee would forgiue our aduersaries those grieuous wrongs they doe vnto vs, that he would take away discord, and plant loue and peace in the truth among the Churches, that with one mouth wee may glorifie God the father of our Lord Iesus Christ, and receiue one another, as Christ hath receiued vs to the glorie of God. Rom. 15.

The state of
the controuer-
sie.

Huberus

Thes. 1.

Compend.

Thes. 1. and
his Dutch
booke in the
preface.

1. Iohn 2.

1. Tim. 2.

Therefore comparing matter with matter, and cause with cause, let vs begin at the state of the controuerfie. The question is: *Whether Christ suffered for the redemption of all, or not?* Here straightway those men crie out, that the Calvinists (so they call vs for the hatred of the truth) raging against the passion of the Lord Iesus Christ, doe openly denie that hee died for the sins of the whole world. Againe, that the Calvinists both dissemblingly and plainly denie, that Christ suffered and died for all men.

But in the very entrance (as it is said) they run on ground, fastning vpon vs a false opinion, against which afterwards they perpetually fight. For we willingly acknowledge these maner of speeches: *That Christ is made the propitiation for the sinnes of the whole world, and hath giuen himselfe the price of redemption for all men.* For who can denie that, which the Scripture would haue to be expressed in so many words? But the question is of the meaning of the words. For as hee shall not escape the note of impudencie, who shall denie what the Scripture expresseth: so wee are to take heede, least, not vnderstanding what is written, we should thinke there is some repugnance in the Scripture. For the same Canonickall Scripture, which saith, that Christ died for all, and so maketh redemption after a sort common to all, doth reſtaine in o-
ther places the proprietie of redemption vnto the Church.

The

The words of Paul are, Ephes. 5. *Christ loved his Church, and gave himselfe for it to sanctifie it, and present it glorious unto himselfe.* And in the same place, *Christ is the head of the Church and the Saviour of the bodie.* And 1. Tim. 4. *He is called the Saviour of all men, but specially of the faithfull.* Also Heb. 9. *For this cause he is the Mediatour of the new covenant, that through death which came for the redemption of transgressions, the called might receive the promise of eternall inheritance.* Of which called also that is rightly taken, which is read in the end of the same chapter: *Christ was once offered, to take away the finnes of many.* What? doth not Christ in his solemne intercession pray for *his owne* expressely, and not for the world? *I pray not for the world, (saith he) but for Ioh. 17. them whom thou hast given me.* Now the intercession and sacrifice of Christ for vs, be inseparable parts of his priesthood. Other testimonies of this sort I conceale, which shall be produced in their place.

Therefore seeing the holy Scripture here, as elsewhere, requireth not contentious disputers, but vnderstanding readers, the ancient fathers for the explication of these, haue vsed the distinction of *Sufficiencie* and *Efficiencie*. Thomas Aquinas the best schooleman, who florished 300. yeares agoe, vpon the 5. chapter of the Apocalyps writeth of this matter thus: *Of the passion of the Lord (saith he) we speake after two sorts: either according to sufficiencie, and so his passion redeemed all. For it is sufficient to redeeme and saue all, although there had been many worlds, as Anselme saith lib. 2. cur Deus homo. cap. 14. Or according to efficiencie, and so all are not redeemed by his passion, because all cleane not vnto the redeemer, and therefore all haue not the efficacie of redemption.* The same man, part. 3. *summe quæst. 1. artic. 3.* when he had said that Christ came to blot out all finnes, expounding himselfe, he addeth these words: *Not that the finnes of all men are blotted out, which is through the fault of men, who cleane not to Christ: but because he exhibited that which was sufficient to haue abolished all sins.* Whereunto also may be referred the things which he writeth, *quæst. 49. art. 1. 3. 5. Christ hath de-*

Of the distinction of sufficiencie and efficiencie. Aquinas.

Of the meaning of the sufficiencie of Christs death.

linered vs (saith he) as his members from sinnes, and his passion hath his effect in them, who are incorporated into him, as the members into the bodie, and so are partakers of his passion. But such as are not ioyned vnto the passion of Christ, can not receiue the effect thereof.

But let vs heare others also more ancient then Thomas.

Innocentius 3. Innocentius 3. Pope of Rome Anno Dom. 1200. repeating the same distinction, lib. 2. de officio Missa. cap. 41. saith: The blood of Christ was shed for those only that are predestinated, as touching efficiencie: but for all men as touching sufficiencie. For the shedding of that righteous blood was so rich in price, that if the vniuersalitie of captiues would beleue in their redeemer, the tyrannicall bands of sinne and Satan could withhold none, because as the Apostle saith, where sinne abounded, there grace did superabound. This later whole sentence is Pope Leos, Epist. 83. and 97. which seeing Innocentius alleadgeth, he sheweth apparantly, that Leo was of the same minde. Vnto these, that is not much vnlike, which Bañl writeth in Psal. 48. *Man cannot giue a propitiation for himselfe to God: yet one worthie price was found out for all men, euen the blood of our Lord Iesu Christ, which he shed for vs all.* And that he speaketh of the sufficiencie and dignitie of the price, it appeareth by the words themselues, and by that which he saith elsewhere very oftē respecting the effect, that the blood of Christ was shed not for all men without exception, but for many, that is, for the beleeuers. Chrysostome also and Theophilaēt who abridged him, acknowledge the same distinction, as we shall see.

Leo.

Basil.

*Chrysost.
Theoph.*

Augustine.

Moreouer, Augustine the chiefeſt of the ancient sound writers, doth not onely acknowledge that distinction, but also doth expound it largely, Tom. 7. answering vnto Articles that were falsely fathered vpon him, whereof the first was, that he was reported to maintaine, that our Lord Iesu Christ suffered not for the redemption of all men. But he distinguisheth after this maner: *As touching the greatnes and might of the price,* (saith he) *and as touching the onely cause of mankind, the blood of Christ is the redemption of the whole world,*
and

and so all are well said to be redeemed. Yet because all are not pulled out of captiuitie, and many are not redeemed, the propriety of redemption without doubt belongeth to them, out of whom the prince of this world is cast forth, and now are not the members of the deuill, but of Christ, whose death was not bestowed for mankind, that euen they should appertain vnto the redemption of it, who should not bee regenerated: but so, that what was done by one example for all, should be magnified in euery one by one sacrament giuen vnto them. This is as much as if he had layd: As touching the sufficiencie of the price, the redemption belongeth to all: but as touching the effect, it belongeth not to all, but to the members only of Christ. And anon he setteth out the matter by a similitude, saying: *The cup of immortalitie, which is made of our infirmitie and the diuine power, hath power in it selfe to profit all: but if it bee not drunke, it doth no good.* Augustines G. similitude.

The new writers also allow this distinction as vsuall, very ancient, and profitable, & in this poynt diligently to be retained. *Stapulensis* vpo the 5. to y Romanes, declaring the matter by a similitude, saith: *As light is able to drine away infinit darknes, albeit the eyes of all are not inlightened: so Christ bath in himselfe the redemption of all, not sufficient for vs only, but to redeeme innumerable worlds also, albeit all, through their owne perversenes, are not made partakers thereof.* Stapulensis G. similitude. Neither otherwise doth Calvin, Beza, Grineus, and other Diuines of our confession, who are hatefully spoken of by our aduersaries, as though simply & without al distinction they should auouch, that Christ died not for all. Which to be falsely layd to their charge, he shall confesse, whosoever shall weigh the places of the authors, of whom now we haue spoken: *Caluin. in 1. Iob. 2. Beza in 2. Cor. 5. 15. and often in the second part of his answer to the Acts of the Conference at Mompelgart, fol. 217. & 221. Gryneus in Thesaurorhetorum, class. 1 thes. 13. Tossan. thes. 31. in disput. de loco Pauli 1. Cor. 15. 22. Zanch. lib. 2. Miscel. pa. 312. & Pet. Mart. loco de predest. ad Rom. 9.* The new writers allow the distinction of sufficiency, and efficiency. In these places the forenamed writers, as many other writers of our side in their bookes doe retaine with one accord the

Sufficiently.

Effectually.

The opinion
of our aduer-
saries.The aduer-
saries simile.Marke this
strange doc-
trine.

common distinction of *Sufficiencie*, and *Efficiencie*, not to be refused doubtles in this disputation. Onely let the termes, *sufficiently*, and *efficiently*, bee rightly and truly vnderstood. *Sufficiently*, that is, by Augustines interpretation, as touching the greatnes of the price, or as Thomas sheweth, as farre forth as hee exhibited that, which was sufficient to take away all finnes. *Efficiently*, or as others speake, *effectually*, let it bee vnderstood in respect of the effect, which is found in the onely members of Christ, all the rest being without redemption, who liue without faith and regeneration, as Augustine also hath learnedly left in writing.

But this is the opinion of our aduersaries, that Christ without any difference died for the finnes of all men, and that all the finnes of all men are satisfied and clesed by sacrifice, not onely sufficiently, but also effectually. Which thus they doe declare, that our heavenly father hath instituted and ordained in very deede a reconciliation with all and euery man, without any respect of faith or vnbeleefe. But in them it abideth effectually, who by faith receiue that reconciliation with God ratified by Christ his sacrifice: and in those, who refuse it by vnbeleefe, it is abolished and taken away, no otherwise then if a common bath were erected for many sick persons, wherein all in very deed are restored to health, and some of the by intemperance do lose againe their former health, which continueth in others which liue soberly. Which similitude truly much differeth in sense, from those which Augustine and Stapulensis vsed before.

Furthermore, they profess and write plainly that Christ suffered, was crucified, dead, and hath satisfied no lesse for the finnes of all which alreadie are damned, and hereafter to bee damned, then for the finnes of Peter, Paul, and of all the Saints: that is to say, that Christ not onely gaue that which was sufficient to haue taken away the finnes of all men: but also that in very deede the finnes no lesse of the damned, and such as shal be damned, then of those that are saued, and shal bee saued, are washed away in his blood. And they auouch, that it commeth to passe, that neuertheless the former sort
are

are condemned, not for their sinnes, for they are indeed cleansed by Christ, but for vnbeleefe alone, whereby they destroy againe, and make vneffectuall that reconciliation, which was made and done for them.

This was the opinion of Iacob Andreas in the Conference at Mompelgart, which Huberus *thes.* 19. setteth downe in this maner: to wit, *That Christ suffered and died, not for some men only, but for all the posteritie of Adam, none, (and to speake it most plainly) none at all excepted out of the whole vniuersalitie of mankind, whether he receiue to himselfe saluation by faith, and continue in saluation obtained, or els through vnbeleefe refuse saluation wrought for him, and therefore perish againe for euer.* We see that he boldly auoucheth, that indifferently all and every one, belceuers and vnbeleeuers haue obtained in very deede saluation in Christ, but that some in beleeuing continue in saluation receiued, others are depriued againe of the same by not beleeuing. The same man in *compendio thes.* 10. saith: *Wee boldly affirme, that Christ by his death hath mercie vpon all men in very deed and in truth, and gaue himself a sacrifice for sins, no lesse for euery insidell then for euery faithfull man, to wit, that he may deliuer from death, the deuill, and hell, all men whosoener they be: he meaneth in very deede and in truth, (as wee vse to speake) and not sufficiently onely.* And that nothing may be obscure, he maintaineth that the worke of saluation by Christ belongeth to all *thes.* 49. sinners, and that such as by Adā haue sinned, haue righteousness by Christ imputed vnto them: and that all iudgement, *thes.* 60. and wrath of God is taken away and abolished from all men in very deede and properlie: and that all are truly and vn- *thes.* 65. doubtedly together deliuered by the death of Christ from all sinne and condemnation, and whole mankind receiued in deede into the fauour and bosome of the father: and that all *thes.* 168. doe belong to the communion of saluation, and kingdome of grace: lastly, that all reprobates and elect are alike saued *thes.* 270. by Christ, whether they beleue, or nor: and other like things altogether raw, new and strange, doe meete vs here and there dispersedly in reading him.

Our opinion
of the death of
Christ for all
men.

Christ effectu-
ally died for the
elect and faith-
full onely, pro-
uod.

Huberus
thes. 1154.

Huber. comp.
thes. 3. & 6.

Vnto this opinion as new and vnheard of, and many waies
erronious (as it shall appeare) we cannot subscribe: but fol-
lowing the old distinction wee affirme, that Christ surely ex-
hibited that which was sufficient to haue taken away all sins,
and so they are taken away, and that all are redeemed, as tou-
ching the sufficiencie or greatnes and power of the price, as
Augustine expoundeth. But as touching efficiencie, we say
that by the death of Christ, the sinnes onely of the elect are
blotted out, who beleeue in him, and sticke vnto him as the
members to the head: but such as are not incorporated into
Christ, cannot receiue the effect of his passion. For as the
Lord saith: *God so loued the world, that he gaue his sonne: that
euery one that beleeneth in him should not perish, but haue e-
ternall life. He that beleeneth is not condemned: but he that
beleeneth not, is condemned alreadie, Ioh. 3.* Which in that
place Iohn Baptist confirming, testifieth: *He that beleeneth
in the Sonne, hath eternall life: but he that beleeneth not in
the Son shall not see life, but the wrath of God abideth on him.*
And in this sense, and not absolutely and without restraint, is
it to be taken, as oft as it is read in our writers, that Christ suf-
fered not for all: to wit, in respect of the effect of his passion,
which belongeth to such as are to bee saued, and not to them
that shall be damned; to the faithfull, and not to Infidels.
And so Beza also declareth himself *Colloq. Mompelg. pa. 217.*
And there is nothing in him, which is not in so many words,
and in the same sense written by the old writers.

Neither are cauillers to be regarded, which say: what need
is there to say, that Christ is a price sufficient for the whole
world? why bewitch ye men with these termes? I answere,
this is no bewitching, but the ancient and right explication
of this controuersie against them, that loue to bewitch the
world with new opinions. But (say they) the word *sufficiently*
taken in that signification wherein sacred antiquitie tooke it,
we refuse not, but rather approue it. But our Calvinists (say
they) deuising a wrong and doubtfull signification of the
word, doe deceiue the simpler sort. For this they meane, that
Christs death is so mightie, that if he would helpe all men
by

by the same, he could easily doe it. But if they would vse the word of *sufficiencie* in another signification, as when we say against the Papists, that the death of Christ is sufficient for all men, that is, needeth no helpe of mans works to redeeme vs: or els also in this sense, when we say, that Christs death is sufficient for all, whether men belecue and be saued, or belecue not, and perish: yet that Christ hath satisfied for al, we would not refuse the vse of this terme in such a signification.

But I thinke it is plaine enough by the things which are recited before, how antiquitie hath vsed those termes of *sufficiencie* and *efficiencie*, neither that wee change any thing in the sense, or deceiue any by doubtfull signification. In the meane while the thing it selfe proueth, that the simpler sort are here beguiled by our aduersarie, who when hee would seeme to allow the terme of *sufficiencie* in that sense, wherein antiquitie accepted it, yet he deuileth of his own head significations altogether vnknowne vnto antiquitie, in his propounded opposition: otherwise we defend also against the Papists, that the merit of Christ needeth no helpe of mans workes: neither deny we, that he hath satisfied for al whether they bee saued or perish, to wit, as touching the sufficiencie and greatnes of the price so mighty and rich for redemption, that if the vniuersalitie of captiues would belecue in him, the bands of the deuill should hold back none.

CHAP. XII.

Another maner of vniuersall redemption.

THis also we affirme, that albeit not all, as many as are borne of Adam, are by the death of Christ effectually borne againe, redeemed and iustified: rightly neuertheless it may be said, that Christ died for all, euen in respect of the effect of his death, iustification, regeneration, and such like benefits: not that they redound to all and euery man, but to all who are Christs, as the Apostle saith: *If God be for vs, who can be against vs? who also spared not his owne sonne, but gave* *him* *all that bee Christs, and of his Church.* *Rom. 8.*

him for vs all. Who be those *all*, in whose mouth that saying is, and faith in their hearts, *If God be for vs, who can be against vs?* Truly they whom he foreknew and predestinated, whom he also calleth, iustificieth & glorifieth, the elect of God, whose is saluation and eternall life, whom no creature can separate from the loue of God in Christ, as there it is said: *Who shall lay any crimes against the elect of God?* The author of the bookes *de vocat. gentium*, a man surely very learned, and eloquent, whether he were Ambrose, or rather Prosper of Aquitaine, *lib. 1. cap. 3.* writeth notably in this sort: *Therefore (saith he) the people of God haue their fulnes, and albeit a great part of men either reiect, or neglect the grace of the Saviour: yet in the elect, and foreknowne, which are seuered from the generalitie of all, there is a certaine speciall vniuersalitie, that out of the whole world, the whole world seemeth to bee set at libertie, and out of all men, all men seeme to be receiued.* Where let vs note a doubt, nay a three-fold vniuersalitie: namely, the generalitie of all men: then the generalitie of the elect who are saued: and on the other side, the vniuersalitie of the reprobates, who perish. Of these as well elect as reprobates, (as the same author well obserueth) the diuine stile doth so order his speech, that both those things, which are spoken of one part of men, seeme to appertaine to all: and also, whereas there bee some who perish, and some who are saued, yet neither part is without the name of *all men*, the portion of rebels bearing the losse of their saluation, and the dignitie of the faithfull obtaining the account of fulnes.

Prosper Aq.

A three-fold
vniuersalitie.

Lib. 2. cap. 1.

As taken for
all the elect on-
ly.

Aug. tract. 53.

Esa. 54. 13.

Esa. 31. 34.

Ioh. 6.

But the matter shall bee made more cleere by examples. When the Lord saith, Ioh. 12. *When I shall be lifted up from the earth, I will draw all things,* (or after another reading) *all men vnto me:* doth not the conuersion of all men seeme to be promised? and yet many thousands to this day do serue the deuill and the world. But rightly wee vnderstand with Augustine, *all*, that is, *all men* predestinate to saluation, of all whom none shall perish. So that which is written in the Prophets: *All shall be taught of God: and, all shall know me from the least vnto the greatest:* are alike true, of the men of Gods kingdome,

kingdome, according to the limitation of Augustine, *Tract. Athanasius*, 26. See also Athanasius of these three sayings now alleaged, in *Euang. de pass. & cruce Domini*. What, when it is said: *All* *Esay* 65. *flesh shall come into my sight, and worship in Ierusalem, saith the Lord*. Or els that: *And in the last daies it shall come to Ier. 2. passe, that I will poure out of my spirit vpon all flesh*. Or this: *The Lord vpholdeth all that fall, and lifteth up all that are bowed downe* *Psal.* 145. 14. Are not these so vttered, as though no man were seuered from this gift of God? Of this sort are these sayings also: *Vntill wee all grow into the vnitie of faith, and knowledge of the Sonne of God vnto a perfect man* *Ephes.* 4. *Old things are passed away, behold all things are become new: Drinke ye* *Matth.* 26. *all of this, &c.* Are these things spoken of the vnbeleeuers also, and such as be notoriously wicked?

Of the vniuersalitie of the vngodly the sacred Scriptures speake in like maner, as Philip. 2. *All seeke their owne*. *Ioh.* 3. *All taken for No man receiueth his testimonie*. If no man, to what purpose all the wicked came he from heauen? Therefore none of a certaine sort, be- only. cause there is a certain people prepared for the wrath of God, to be damned with the deuils: none of this sort receiueth the testimonie of Christ, saith *August. Tract.* 14. Many other examples the author of the calling of the Gentiles bringeth. By all which is plainly shewed, that *All men* are very often in the Scriptures named for a part of men: the discerning of whom notwithstanding, the Scripture soone openeth, that the vnderstanding of the reader may be caried from the generall terme vnto that part which is to be vnderstood. Here-vpon Logicians giue a rule of restrayning an vniuersall note or signe vnto the subiect matter, according to the rule: *Talia* A rule in Lo- *sunt predicata, qualia permittuntur esse à suis subiectis*: that is, *Such are the things that are vttered, as they are permitted to be by their subiect matter*. Which precept hath not onelie place in this case of elect and reprobates, beleeuers and vnbeleeuers, but also elsewhere very often, as when it is sayd: *All things are pure to the pure: All things are lawfull for me, &c.*

CHAP. XIII.

Some other waies of the vniuersalitie of redemption.

All that are redeemed, are redeemed by Christ.

Cyr. de lap. hominis.

1. Cor. 15.

Rom. 5.

Epist. 28.

Moreouer we affirme, that by the vse of the Scripture and godly antiquitie, it is rightly sayd, *that Christ died for all*, and that all are redeemed and saued by his death: by a fit distribution (as they say) that is, so farre forth as all, who are redeemed and saued, haue redemption and saluation in none other but in Christ by his blood. *For all redemption* (as Cyrill speaketh) *is in Christ, and through him commeth euery good gift.* In this sense those sayings of the Apostle: *All are quickened and iustified in Christ*, Augustine euery where expoundeth, as we shall see at large hereafter: *Because* (saith he) *as all men who die, die not but in Adā: so all men, who are quickened, shall be quickened in none other but in Christ.* And in this very kinde of speech the same man, *de pec. merit. & remiss. lib. 1. cap. 25.* expoundeth that saying in Iohn, chap. 1. *He inlighteneth euery man that commeth into the world.* Therefore (saith he) is this spoken, because no man is inlightened, but by that light of the truth. I know that Theophilaet and some other referre that saying to the light of reason, as of the inward eyes: of which exposition also Augustine maketh mention. But this is enough for vs (seeing the other way also the words of the Euangelist may be well taken) to haue shewed the vse of this maner of speaking. We haue a more manifest example, *1. Cor. 12. He worketh all in all.* Where we haue neede of a double restraint: *All*, that is, he worketh all powers & gifts, whatsoeuer in whomsoeuer. For hee giueth all to no man, much lesse all to all men: but whatsoeuer grace or spirituall power is in any whomsoeuer, is from him. *Philip. in paruis logical.* bringeth an example out of the 1. of Iohn: *Of his fulnes all we haue receiued*: and he warneth, that it bee taken exclusiuelly: for the vniuersall signe is drawne to a certaine kinde, and there is signified the shutting out of others. As many of vs as haue receiued grace, all of vs haue receiued it from

from Christ alone. As if we should say of a one schoolema-^a Augustines
ster in a citie, This man teacheth all here letters: or of some *similitudes de*
one ^b midwife in a citie: She receiueth all: or as wee may *nat. & grat.*
say, ^c All enter into the house by one gate. There all and such *cap. 41.*
like are well spoken: yet we may not vnderstand all men, but *b De pec. mer.*
such as learne letters, and such as bee borne in that citie, *lib. 1. 29.*
or els enter into the same house. In like maner Christ iusti- *c Contr. Iuli.*
fieth all men, as farre forth as none is iustified but by him. And *lib. 6. cap. 12.*
this Augustine diligently vrgeth against the Pelagians, who Christ iustifi-
thought that not all, but many are deliuered by Christ: for *eth all, in what*
they would haue some to be saued also without Christ, by na- *sense.*
ture, and freewill and the law, whether naturall, or giuen by *Ad Bonif. lib. 1.*
Moses, although in the meane while they would confesse *cap. 7. & alibi.*
that the way of saluation by Christ is more readie and com-
modious.

According to this sense Hilarie also writeth *Comment. in Hilarie.*
Matth. Canon. 7. All the saluation of the Gentiles is of faith,
and the life of al is in the precepts of the Lord. But Ambrose *Ambrose.*
somewhat more cleerely *lib. 9. Epist. 71.* saith: *The Lord Ie-*
sus comming, hath pardoned all men their sinne, which no man
could auoide, and hath taken away the sinne of the whole world,
as Iohn testifieth. Therefore let no man reioyce in workes, be-
cause none shall be iustified by his deedes: but he that is iust,
hath a free gift because after washing he is iustified. Therefore
it is faith (saith he) which deliuereth through the blood of
Christ Iesus. He saith expressly that Christ hath pardoned
all their sinne: but expounding himselfe, he meaneth not that
al and euery one in very deed are deliuered by Christs blood,
without respect of faith or infidelitie, (for he doth manifestly
restraine the proprietie of redemption vnto the beleeuers)
but this he meaneth, that they who are deliuered from sinne,
are deliuered by the free gift of Christ, and not by their
workes.

Of the later new writers Wolfgangus Musculus in his *Musculus.*
common places expoundeth it in this very sense, that the re-
demption of Iesu Christ is well called vniuersall, because no
man is, nor can be redeemed without it; because there is sal-
uation

Mat. 4.

Matth. 22.

Mark. 16.

Luk. 24.

Ioh. 3.

De Vocat. gent.
lib 2. cap. 1.

Matth. 11.

Ioh. 6. 44.

uation in none other, nor any other name vnder heauen giuen to men, whereby wee may be saued. The same man alleadgeth this reason also of vniuersall redemption, to wit, because it is prepared for all, and all are called vnto it, that is, as he himselfe *inulo de remiss. peccatorum quasi. 2.* expoundeth: because, albeit the grace of redemption doth not happen to all, yet it is preached to all, and set forth, and all are indifferently inuited vnto it: as in the Gospell the royall mariage was prepared for all, and all were bidden, although not all alike, were made partakers of the mariage: because the mariage was in deede made readie for all, but they which were called were not worthie: *for many are called, but few chosen.* As touching therefore externall vocation, Christ with all his benefits is set forth vnto all, with this annexed thereto, that all beleue in him: and as the Lord commanded, the Gospell is preached to euery creature, and repentance and remission of sinnes is preached in his name among all nations, that whosoener beleueth in the Sonne, should not perish, but haue euerlasting life. By this precept there is no difference made of any nations, or any men. Vnto all men is the Gospell of the crosse of Christ sent, who hath excepted no man, hath separated no man because of his stocke or condition, saying: *Preach the Gospell to euery creature: he that beleueth and is baptized, shall be saued: but he that beleueth not, shall be damned.* Hereupon the Lord in the Gospell cryeth: *Come vnto me all ye that are wearie, and I wil refresh you.* In which words one thing is commanded, and another thing is promised. Let vs doe what hee commandeth, let vs goe all to the Lord, and follow him, so we shall haue what he hath promised. For he casteth not foorth, but receiueth and refresheth such as come vnto him. In the meane while who shal come, and who shall not come, he doth know of whom the Sonne witnesseth: *No man commeth vnto me, except the father draw him, as it is written in the Prophets: They shall be all taught of God. Whosoener therefore hath heard of the father, and hath learned, commeth vnto me.* For men (as Augustine discusseth that place) preach outwardly, and beate into the eares the sound

found of words, and so men doe heare of men. But that they vnderstand, it is giuen inwardly, it shineth inwardly, it is reuealed inwardly by him who giueth increase. *Aug. tract. 26. in Ioh. & pluribus tract. 3. in 1. Ioh.* And Prosper *lib. 2. cap. 9. de vocat. gent.* saith: *They who come, are directed by the helpe of God: they who come not, resist through their owne obstinacie.*

Lastly, learned interpreters do admonish, and the examples of phrases in the Scriptures confirme, that the particle *All*, often times ought to bee expounded not for a thing simplic vniuersall, but indefinite: so that *All* doth note whatsoever, and rather *All kinds or sorts*, then *all particulars of enerie kinde*. So Augustine *tract. 53. in Ioh* expounding that saying: *I will draw all vnto me, when I am exalted: By all* (saith he) *all the predestinate vnto saluation, may be rightly vnderstood, of all whom nothing shall perish. Or certainly* (saith he) *all, that is, all kinds of men, whether in all tongues, or in all ages, or in all degrees of men, and whatsoever other thing can be spoken according to the innumerable differences, whereby (excepting onely sinnes) men doe differ among themselves: from the highest vnto the lowest, from the king vnto the beggar, I will draw all vnto me.* This maner of speech he at large teacheth *Enchir. ad Laurent. cap. 103. and de Correp. & gratia cap. 14.* In both places hee bringeth this: *Ye tithe mint and rew, and all herbes.* For (saith he) the Pharisees did not tithe all strange herbes of all strangers through all lands: but by *all herbes*, wee must vnderstand all kind of herbes. And many places agreeable to this kinde of speech doe meeete vs in the Scriptures: as that Christ and his Apostles healed *all sickness* *Matth. 4. 23.* and disease in the people: and *all that were possessed with the deuill.* And that *all foure footed beafts and creeping things* *AE. 10. 38.* were shewed to Peter in the sheete that was let downe from heauen. And that Paul shewed to the Ephesians *all the counsell of God:* That he taught *all the Iewes* euery where not to circumcise their sonnes: and which is more, that he hath made cleere to *all men &c.* and that wee are commanded to shew *all gentlenes to all men*, that is, to whomsoeuer. Infinite *Ti. 3. 2.* such

All, taken for
all sorts or
kinds.

Luk. 11. 42.

Matth. 4. 23.
and *10. 1.*

AE. 10. 38.

AE. 10. 12.

AE. 20. 27.

and *21. 2.*

Ephes. 3. 9.

Ti. 3. 2.

Mark. 1.
 Matth. 10.
 Ioh. 16.
 2. Tim. 1.

such like places there be, which euery where meet them that search the holie Scriptures. What is more harsh and inconuenient, then for a man to vrge precisely the vniuersall particle in such places? And that no man should marueile at this our speech, let a man weigh these kind of speeches also: *All India went out to Iohn Baptist, and all were baptized in Iordan. Ye shall be hated of all men for my name. All that shall kill you, shall thinke they serue God. All in Asia are turned from Paul.* Here the meaning is not, that all the Iewes none excepted came to Iohn, and were baptized of him: but many euerie where out of all Iewrie. And vnles the same figure *Synecdoche* be applied to other sayings, monstrous and strange interpretations will arise. Those we shall auoide by obseruing the maner of the Scripture, whereof *August. epist. 59.* saith: *It is the maner of the Scripture to speake so of a part, as of the whole: which custome of diuine Scripture spersed vsuallie throughout all the bodie of the doctrine of it, whoeuer shall diligently marke, shall plainly vnderstand many things, which seeme to be contrarie one to another.*

What should be then the cause, that a man should not according to the vsuall custome of the Scriptures, here also expound the vniuersall note (*All*) after the like maner? to wit, *that Christ died for all*, that is, (speaking of the efficacie of redemption) *for whomsoener*? that rightly and without any hainous offence it bee referred, not so well to euery one, as vnto all sorts of men, of whom without doubt the vniuersalitie of the elect doth consist. But of the whole matter by setting downe a new principle, it seemeth we must more diligently intreate.

THE



THE SECOND BOOKE OF CHRISTIAN REDEMPTION, CON- SISTING IN CONFVTATION.

CHAP. I.

*A transition vnto the examination of the arguments of the
Aduersarie, and the distribution of them into
certaine ranks or orders.*



Those things being briefelie laied open, which we thought good first to handle touching the summe of the controuersie: let vs now goe to examine the arguments particularly, whereupon the Aduersarie resteth for the defence of his opinion: afterward also we will confirme our opinion by fit testimonies and reasons of the sacred Scriptures.

Therefore that Christ dyed for all Adams posteritie, not one at all excepted of the whole vniuersalitie of mankind, and so truely, that he hath satisfied for the sinnes of all efficiently (as they say) and not sufficiently onely, and that all, whether they doe beleue or not beleue, or neuer will beleue, are equallie by the death of Christ from sinne and damnation redeemed, restored into the bosome of grace, iustified, quickened, and lastly saued, they indeuour to proue and conuince by a threefold order or ranke of reasons.

The first order containeth those reasons, wherein vniuersalitie is expresselie set downe.

The

2 The second produceth such arguments, as speake expresselie of reprobates, and testifieth (if we beleue them) that Christ died no lesse effectually for them, then for Peter, Paul, and euery Saint.

3 The third ranke hath wonderfull (as they say) absurdities, which they would make to follow of the contrarie opinion.

1. Sam. 17.

2. Paral. 32.

1. Reg. 20.

Comp. thes. 14.

ps. 124. v. 17.
xii. ps.

1. Reg. 20. 11.

The Champion of this conflict trusting to this triple ranke, dealeth no more modestlie, nor lesse boasteth himselfe, and singeth the triumph before the victorie, then euen that fierce Goliath, arrogant and stout by reason of his sworde, speare and shield: or that proud Sanherib, or glorious Benhadad trusting in their horses and chariots to the reproach of Israel. For he boasteth boldly, that all attempt is in vaine of overthrowing those ranks, vnles first they that assaie it, doe accuse and conuince the scripture of falsehoode. But oh sirrha of good fellowship, sing not your triumph before the victorie: and as it is set downe in the sacred Scriptures: Let not him, that putteth on his armor, boast, as he that putteth it off, as we learne that Ahab long agoe wisely answered Benhadad. The Scripture with vs is of vndoubted credit, and constant authoritie. But the question is not of the truth of the Scriptures, which who so beleueth not, is a Pagan and no Christian: but of the truth of mans opinion, which too boldly truely thou doest defend vnder pretence of Gods word, as we shall see. Wherefore we nothing regarde as well thine armies as thy triumphs.

CHAP. II.

VNTO THE ARGVMENTS OF THE FIRST ORDER.

*A generall answer to testimonies of the death
of Christ for all.*

THe first order or ranke, (as farre as I obserue) consisteth in a fourefold kinde of testimonies, as a foureparted reflecting

cuing armie of souldiers: for the places of Scripture of the olde and new Testament are brought, wherein either Christ is said to die for all; or the fruite of his death seemeth to be extended to all without exception: or mention of the world is made in the matter of saluation: or lastlie the gospel is said to appertaine vnto all. Of all these we will speake in order.

1
2
3
4

First of all, as touching the testimonies of the death of Christ for all, we graunt also after a sort, that Christ suffered and died for all men, as many as haue been, are, and shall be. What then? Shall it thereof follow, that all and euery one, whether they belecue, or not belecue, are in very deede reconciled, iustified, quickened, renewed, saued, and that all iudgement and wrath of God is truely and properlie taken away in all men, and that all together are set free from all sinne and condemnation vndoubtedly, and receiued as sonnes into the fauour and bosome of God? This thing this stout defender maintaineth in these very words in his *Theses*: but we denie, and vtterly denie these consequences. For y they may be admitted, this of necessitie must be the Maior of the Syllogisme:

For whomsoever Christ suffered and dyed, they vndoubtedly are freed from all sinne and condemnation, and are in deede made partakers of saluation, reconciliation, iustification, regeneration and other benefits purchased by Christs death, without any respect of faith and vnbeliefe.

The opinion
of the aduer-
sarie drawne into
a syllogisme.

The assumption followeth: Christ is dead for all, Therefore, &c.

But the Maior taken so absolutely is most false, and full of reproach euery way against all the trueth of Christian religion, and the very passion and death of the sonne of God. But it is true conditionally, that they for whom he died be partakers of the rehearsed benefits, if they belecue in Christ and obey him. For it is impossible, that a man should please God, who is without faith. And Christ plainely maketh such a difference: *As Moses lift vp the serpent in the wilderness, so must the sonne of man be lift vp, that euery one that beleueth, should haue everlasting life.* And straight waies: *So God lo-*

Heb. 11.

Ioh. 3.

ued the world, that he hath given his only begotten sonne, that whosoever beleueneth in him should not perish, but haue eternal life. Againe in the same place: For God sent not his sonne into the world to condemne the world, but that the world by him might be saued: He that beleueneth, is not condemned: but he that beleueneth not, is condemned alreadie. And about the end of the chapter Iohn Baptift saith: He that beleueneth in the Sonne hath life: but he that beleueneth not in the Sonne, shall not see life, but the wrath of God abideth on him. Neither doth Paul acknowledge any to be iustified by the redemption of Christ, but such as beleuee. *All* (saith he) *haue sinned, and are deprined of the glorie of God, and are iustified freely by his grace, through the redemption that is in Christ Iesu, who God hath set forth to be a propitiation through faith in his blood.*

Rom. 3.

Theoph.

a Peregit quod
sua intererat.

* Quantum in
eo fuit.

Stapulensis.

This answer vseth Theophilaſt vpon Heb. 2. whom Anselmus there seemeth to follow. His words are these: *He tasted death not for the faithfull only, but for the whole world. For albeit all are not saued in very deed, yet he wrought that which was his part to do.* See how it doth not follow, that, if Christ died for all, all are straightway saued, which is the diuinitie of Huberus, theſ. 270. Vpon the 9. chapter to the Hebr. the same interpreter hath left it thus written: *He hath taken away the sinnes of many.* Why said he of many, and not of all? Because all mortall men haue not beleued. The death of Christ surely was equiualent to the perdition of all, that is, was of value sufficient that all should not perish, and it was paid for the salvation of all, and as much as lay in him he died for all: yet he tooke not away the sinnes of all; because they that resist him, make the death of Christ altogether vnprofitable vnto themselves. These things he.

The foresaid answer Stapulensis (an interpreter among the late writers not to bee despised) confirmeth, vpon the 2. chapter to the Hebr. in these words: *Christ truly suffered for all men, and his death is of value for the redemption of all: but then his death hath freed vs from the feare of death, and from the feare of bondage hath restored vs into the libertie of life, when wee follow him willingly.* And vpon the 10. chapter he writeth:

writeth: that by the oblation of Christ there is a most full satisfaction for all the sinnes of the world, which haue been, are, and shall be: but their sins are remitted, who comming vnto Christ doe aske grace, which he vouchsafed to obtaine of the father for them: but their sins are not pardoned, who refuse his grace, and contemne the vniuersal fountaine of the washing away of sinnes, not knowing, or being vnwilling to purge themselves in him.

And Brentius doth so declare it, *Catechis. artic. de remiss. peccat.* We are iustified (saith he) by the meere mercie of God, only for the redemption, wherewith Christ hath redeemed mankind from sinnes, and for that reconciliation which he hath obtained, and not for any merit of man. But this benefit of God we receiue not but through faith by the preaching of the Gospell. For albeit Christ hath redeemed mankind from sinnes and reconciled with God, yet this benefit had nothing profited mankind, if it were not preached vnto them by the Gospell. And the Gospell requireth faith, and is to be receiued by faith. He that beleeueth not shall be condemned; and he that beleueth shall be saued. Wherefore remission of sins purchased by Christ, and preached in the Gospell, is receiued of vs, and applied vnto vs no otherwise then by faith. Hereunto the assertion is contrarie, that all haue receiued reconciliation and saluation, whether they beleue or not beleue. *Huber, thes. 19.*

CHAP. III.

*Peculiar answers vnto those sayings of the Scripture,
which affirme that Christ died for all.*

THE former generall answer is plaine and sound, and may suffice alone: yet we think good particularly to examine the sayings of the holie Scriptures touching the death of Christ for all.

The first place then let this be in this order, 1. Tim. 2. 4, 5, 6. The first place God will that all should be saued, and come to the knowledge of the truth: for there is one God, and one Mediator of God and

men, the man Christ Iesus, who hath given himselfe a ran-
some for all. Here they first vrge the words, that God will that
 all be saued: whereof they will haue gathered, that therefore
 once all men, none excepted, are in deede saued by the re-
 dēption of Christ, without any respect of faith, or vnbeliefe,
 although many afterward lose againe, through vnbeleefe,
 saluation that was obtained. But the Apostle entreateth of
 that saluation which is by faith, as Theophilact well expoun-
 deth, and the matter it selfe sheweth: and not of a certaine
 vniuersall saluation of beleeuers and vnbeleeuers. Further,
 the Apostle knitteth saluation and the knowledge of the
 truth together, as things most neerely ioyned between them-
 selues. *He will (saith he) that all men be saued, and come to the*
knowledge of the truth. After the like maner therefore let them
 inferre, that all men also, none excepted, come to the know-
 ledge of the truth, that is, to faith, and by consequence to e-
 ternall life, which consisteth in the knowledge of God and
 Christ. Thus the argument is fully answered.

Yet as touching the minde of Paul, the place needeth in-
 terpretation, as Ambrose also admonisheth. For if God (who
 verily is Almightye, and doth whatsoever he will, in heauen
 and earth) will haue all men to be saued, and to come to the
 knowledge of the truth, why is not his will fulfilled? Neither
 say, as the Pelagians vsed to except, (as Augustine witnesseth)
 that therefore this will of God is not fulfilled, because men
 will not. For no free will doth withstand God being willing
 to saue, as he teacheth *de correp. & grat. cap. 14.* for so to will
 or not to will, is in the power of the willer or niller, that it hin-
 dereth not Gods will, nor ouercommeth his power. For he
 himselfe doth the things that he willeth, concerning those
 men who doe not his will: seeing euen of the very willes of
 men, he doth what he will. Therefore many waies surely that
 Apostolicall and diuine sentence may rightly be vnderstood,
 that the very beginning of our faith shake not, wherein wee
 professie that wee beleue in God the father almighty, Of
 which waies we will recite one or two.

First, albeit none but the elect come to saluation, and that
 effectually

effectually called by the holy Ghost, by that vocation which ^{The first ex-} is according to the purpose of God: yet God by his word ^{position of} calleth al to beleue, and to conuert, that they may be saued, ^{1.Tim. 2.4.} and not iudge themselues vnworthie of the kingdome of God. For this is that good, acceptable, and perfect will of God, that all heare the Sonne, repent, and beleue the Gospel vnto saluation. As also Ezechiel testifieth, chap. 18. *Why will* ^{Ezec. 18. & 32} *ye die O house of Israel? Turne from all your iniquities, because I will not the death of a sinner: Turne, and ye shall liue.* And chap. 33. *As I liue, saith the Lord, I will not the death of the wicked, but that he turne from his way and liue.* For God reioyceth not in the destruction of such as perish, neither approueth an vnfaithfull and vnrepentant heart: but (as Paul testifieth) warneth all men to repent. But why this gift of grace, to wit, conuersion, (without which none can be saued) is not bestowed vpon all by him, who would haue all to bee saued, it must be referred to the hidden iudgements of Gods iustice. For who hath knowne the minde of the Lord? or who first gaue to him, that he should recompence him? This exposition Luther alloweth *de seruo arbit.* handling the place ^{Luther.} of Ezech. chap. 18. *In that saying (saith he) I will not the death of a sinner, we see no other thing handled, then that the grace of God is preached and offered in the world, which they only receiue, in whom the law hath already wrought his dutie, that is, the knowledge of sinne. The rest contemne mercie promised in that saying. But why some are touched by the law, and others are not touched, so that they receiue, these refuse grace offered, it is another question, and is not handled here by Ezechiel, who speaketh of the preached and offered mercie of God, and not of that hidden and reuerend will of God, ordaining in his counsell, whom and what maner of men he will haue to bee capable and partakers of the mercie preached and offered. Which will is not to be sought after, but with reuerence to be honoured, as the secret of Gods maiestie, reserued to himselfe alone, and forbidden vs. And anone after: God doth many things which he doth not shew vnto vs by his word: and he willeth many things also, which in his word he sheweth not that he willeth. So he*

Will not the death of a sinner, to wit, in his word: but he willeth it by that his vnsearchable will. But we must respect his word, and leaue his vnsearchable will. Againe, comparing this present place of the Apostle with the place of the Prophet, hee addeth: *If thou speake of God preached vnto vs, he will that all men should be saued, while he commeth to a'l in the word of saluation, and it is the fault of our will which doth not admit him, as it is said, Matth 23: How oft would I gather thy children, and thou wouldest not? But why the diuine maiestie doth not take away this fault of our will or change it in all, seeing it is not in the power of man: or why he imputeth that vnto him, seeing man cannot want it, it is not lawfull to enquire, and though thou shouldest seeke after it, yet thou shalt neuer finde it.* These things so largely I am not ashamed to produce out of Luther, because of our aduersaries.

The second exposition of
1. Tim 2.4.
Augustine.

Secondly, this may be the sense, and so *Augustine Enchir. ad Laur. cap. 103.* expoundeth: *He will that all men be saued:* that is, all kinde of men, seuered by what differences soeuer, kings, priuate men, noble, high and low, learned, vnlearned, wise, foolish, rich, poore, males, females, children and infants, in all ages, in all professions; and if there bee any other differences among men. And this exposition agreeth throughly with the purpose of Paul. For thus he reasoneth: *Whom God would haue to bee saued, for their saluation the Church ought to pray.* But God would haue all, that is, whomsoeuer to bee saued, without difference of nation, sexe, age, order, and dignitie: Therefore for all, that is, whomsoeuer, euen for kings, and other kinds of men, faithfull and vnfaithfull the Church ought to pray. Thus rightly is that expounded, which he saith, that we must pray for all men. For if wee should pray for all simply, and without exception of any one, in vaine had Iohn said, *There is a sinne to death, I say not for that that thou shouldest pray.* 1. Ioh. 5.

Augustine.

Elsewhere *Augustine* expoundeth these words, (*he will that all be saued*) sayings: *that all the predestinate may bee vnderstood by them, because all sorts of men bee in them,* saith he, *de correp. & grat. cap. 14.* But of those words enough: which

which if the aduersaries continue to abuse, let them also call to minde the exposition of Heerbrandus, *Disput. de prædest.* ^{Heerbrand.} *lib. 93.* and of Bidenbacchius and Ofiander, *Respons. ad assertiones Iesuitarum Dilingensium:* where they also allow the receiued distinction of the Schoolemen of the double will of God, which their Schmidlinus afterward endeououred to confute: and they interpret the words of Paul with Augustine, to wit, that he speaketh not of euery person of men, but of all the orders of men: or, not of euery singular one of all sorts, but of the sorts of euery one. Further, that which is an other reason of the aduersaries out of that place of the Apostle, they captiously catch at, in that he saith: *one Mediatour of God and men:* that is, all men whomsoever that come from Adam, say they: because also by the name of God, is vnderstood whatsoever is in God. But this is a meere shift. Paul speaketh indefinitely, that Christ is the Mediatour of God and men: he addeth not *all*: and if he had added it, the same restraint should take place, wherof was spoken before. For it is the part of a Mediatour, (as Ambrose obserueth in ^{Ambrose.} his exposition vpon the 1. of Timothie) to bee an vmpire betweene him who hath sinned, and him against whom the sin is committed, that this party may pardon, and that man may hereafter abide in the faith of God: which thing certainly Christ did not take vpon him for the reprobate world, for whom he vouchsafed no not so much as to pray vnto the father, Ioh. 17. Of which place also Cyrill discoursing, plainly ^{Cyrlim Ioh. lib. 11. cap. 19.} testifieth, that Christ is the Mediatour and high Priest not of the world but of his owne, and that vnto them alone is attributed rightly the benefit of the Mediatour.

But see the mans wit. By the word (*God*) is vnderstoode ^{Huber, thes. 3.} doubtles whatsoever is in God: therefore also by *men*, ought to be meant whatsoever is borne of Adam. I denie the consequence: they bee onely loose broomes, and cords made of sand, hanging no more together, then if I should say: God hath made a couenant with man of grace and eternall life: therefore as by the word (*God*) is meant whatsoever belongeth to God, therefore by *men* also ought to be meant all men that

be, or shall be euery where, & so al shall be eternally saued. By this kinde of reasoning, or rather trifling, many things most absurd may be gathered. Betweene God and the seede of Abraham there was a couenant of Circumcision. Now if a man vnderstood it of whatsoeuer seede Abraham should haue, because by the word *God*, may bee meant whatsoeuer belongeth to God, as well women as men should haue been circumcised in Israel. What is more foolish? But what shall we say to that which followeth, *Who gaue himselfe a ransom for all*? The answer is plaine by the things that haue been spoken before. For he truly gaue himselfe a price of redemption sufficient for all, none excepted at all of the whole vniuersalitie of men: but because the vnbeleeuers do not apply redemption to themselves, the wrath of God abideth on them. Also, he gaue himselfe the price of reconciliation for all that belong to the vniuersalitie of the elect, and to his owne bodie. Again, for al indefinitely, that is, for whomsoeuer Iewes and Gentiles, high and low, masters and seruants, as it hath been often already said. Vnto which opinion also Theophylact inclineth.

1. Tim. 2.

Note how
Christ may be
said to giue
himselfe a price
for all.

The 2. place of
the aduersarie
examined, out
of 2. Cor. 5. 15.
16, 17.

Another place is 2. Cor. 5. 15. *If one died for all, surely all are dead: and he died for all, that they which live, should hereafter not liue to themselves, but to him who died for them and rose againe. Therefore wee hereafter know no man after the flesh. if wee haue knowne Christ after the flesh, yet now know we him so no more. Therefore if any man be in Christ, let him be a new creature. Old things are passed, behold all things are become new.* Here it is twise said, that Christ died for all. Well? who denieth it? we say so too: but the doubt is of the sense. Our aduersarie saith, that Christ effectually died for all, so that the heavenly father in very deede hath receiued into grace all mankinde, and euery one is passed from death to life, from sinne to righteousness, from oldnes to newnes: but Paul saith not so: nay he manifestly impugneth the words of Paul. For in the words following, he defineth reconciliation by this, that God doth not impute sinnes, and, that wee be made the righteousness of God in Christ. And this is done
by

by faith. For, that sinnes bee not imputed, and that faith is *Rom. 4. 5. &c.* imputed for righteousness, Paul vseth for one and the same thing, neither will he haue any other righteousness of God to be meant, but that which is by the faith of Iesu Christ in all, *Rom. 3. 22.* and vpon all that beleeeue, and not vpon all simplie, whether they beleeeue or not.

What meaneth that saying of the ministers of reconciliation in this very chapter, doth it not euince the same thing? *We being embassadors in the name of Christ, doe pray you in his* *Acts 3. 29.* *steede, that ye would be reconciled to God.* Which what other thing is it, then, repent and turne ye, that your sinnes may be done away, and so ye shall in deede be partakers of the purchased reconciliation? Further, it is new and vnheard of, that *Huber. thes. 90.* euery man is made a new creature through Christ: seeing the Apostle writeth so expresselie, *If any man be in Christ,* (that is, hath admitted the faith of Christ, and beleeueth in him, as Hierome, Theophylacte, and other ancient writers obserue) *he is a new creature.* And Augustine saith: *Therefore euery* *Contr. faust.* *new creature, that is, the renewed people by faith in Christ, hath* *lib. 11. cap. 8.* *now cause to hope in him.* Therefore such as are, and remaine without Christ, neither are, nor euer were new creatures: and whereas Paul saith, *We know no man henceforth after the flesh:* the meaning is not, that euery one is renewed by the benefit of Christ, as the aduersarie wresteth the saying: but this he meaneth, that all not regenerate be to him, as though they were not yet borne, that he respecteth or praiseth no carnall thing in any man, but approueth him, who is made a new creature by the faith of Christ, that he may liue henceforth to him, and not to the world. Augustine and Theophylacte re- straine that word (*no man*) to the beleeuers, in sense some- what diuerse from that we now spake of. Hereof it is mani- fest, that the opinion of the vniuersall redemption and renew- ing of all, beleeuers and vbeleeuers, is cleane contrary to the words of the Apostle.

Goe to then, thou wilt say; How saith hee that Christ died for all? I answer, because the benefit of Christ is sufficient of it selfe to saue all, although it haue effect in those onely, who cleaue

August.
Theophylact.

cleaue vnto Christ as members vnto the head by the holy Ghost. Augustine in the place before cited, and Theophylact in his comment. respecting efficiencie, reſtraine the generall terme according to the cuſtome of the ſcripture vnto the faithfull, for euen they alone are dead to ſinne, and liue to Chriſt, who died and roſe for them. And Auguſtine bringeth the place, Ephes. 2. Confirming this opinion, where the Apoſtle ſaith: *When we were dead becauſe of finnes, he hath quickened vs together with Chriſt, by whoſe grace ye are ſaued, and hath raiſed vs, and placed vs together in heauen, that he might ſhew in the ages to come, the exceeding riches of his grace towards vs: for ye are ſaued by grace thorow faith, and ye are the worke of God created in Chriſt Ieſu vnto good workes.*

The 3. place.
Rom. 8. 31, 32.

Rom. 4.
Gal. 4.

Thirdly, the place Rom. 8. is objected: *If God be for vs, who can be againſt vs? Who ſpared not his owne ſonne, but gave him for vs all, &c.* But here nothing is proued concerning the generalitie of men ſimplie, but of the vniuerſality of the faithfull and elect, ſeeing the generall terme *All*, is reſtrained vnto ſuch; as when the ſame Apoſtle writeth of Abraham, that he is the *father of vs all*, and of that high Ieruſalem, that it is the *mother of vs all*, verilie he would not haue it vnderſtoode of all men, but of all the faithfull. The ſame reſtraint is here, *for vs all*: and many things concurre, if we conſider what goeth before, and what followeth, which moſt plainly confirme this opinion. Certainly theſe are the words of beleeuers, and ſuch as inſult ouer the world, which they overcome by faith: *If God be for vs, who can be againſt vs?* How ſhall hee not beſtow vpon vs all things, who hath not ſpared his owne ſonne for vs? *Who ſhall ſeparate vs from the loue of Chriſt? In all things we are more then conquerors thorow him that loued vs.* Again, *Who ſhall lay any thing to the charge of Gods elect?* It is God, who iuſtifieth. Here vpon Auguſtine de correp, & grat. cap. 7. writeth, that this is a ſaying concerning the kingdome of the elect: *If God be with vs, who can be againſt vs?* and the reſt that follow. But it is objected, that Paul ſpeaketh to all, to whom he wrote his epiſtle, among whom there were ſome not elected, but to be cut off with the

August.

the vnbeleeuers. That is likely to be true, but it is meete, and right according to the nature of charitie, that Paul should iudge of all the sonnes of the Church at Rome and elsewhere, (so long as the contrarie did not appeare) as of the beloued and elect of God, as he witnesseth of himselfe, Phil. 1. 7 and 1. Theff. 1. 4. The sayings euen now cited are examples thereof, Gal. 4. 26. Rom. 4. 16. and 8. 18.

Fourthly it is said, Hebr. 2. 8, 9 &c. *Thou hast put all things in subiection vnder his feete. And in that he put all things vnder him, he omitted nothing that is not subiect vnto him.* But now as yet we see not all things subiect vnto him, but we see Iesus crowned with glorie and honour, who was made for a little while inferior to the Angels for the suffering of death, that by the benefit of God he might taste of death for all. For it was meete that he, (for whom are all these things, and by whom are all things,) should by bringing many sonnes vnto glorie, consecrate the prince of their saluation thorough afflictions. For both he that sanctifieth, and they that are sanctified, are all of one. For which cause he was not ashamed to call them bretheren: saying, I will declare thy name vnto my bretheren: in the midst of the Church will I sing praise vnto thee. And againe, I will trust in him. And againe, Beholde I and the children, whom God hath giuen me. Because therefore the children are partakers of flesh and blood, he also was made partaker of the same, that by death he might abolish him who had the power of death, that is, the deuill, and might deliuer as many as thorough feare of death, were all their life subiect vnto bondage. For verely he tooke not vpon him the Angels, but the seede of Abraham. Out of these words Huberus frameth certaine arguments, which let the reader iudge and weigh with me. First thus he inferreth: *All things are subiect vnto Christ without exception, therefore also the reprobates, and by consequence they ought also to belong to the communion of saluation, and the kingdome of grace.*

I answer, that all things are subiect vnto Christ, but not vnto the communion of Saluation: otherwise the diuell also with his Angels, sinne, death and hell it selfe should be receiued.

The 4. place of the aduersary.
Hebr. 2. 8. to 17.

Theff. 1. 68.

1

1. Cor. 15. 6. 26.

¶ 55.

ued vnto the fellowship of saluation and grace, according to the minde of this disputer. But all things are subiect vnto him, because he hath rule ouer all, is Lord of all whether they be beleeuers or vnbeleeuers; of these to death, of the other to life, as Faber Stapulensis hath well written vpon this place. To that that he writeth, that the reprobates are subiect vnto Christ, as their Sauour, that is, that they might bee saued, wee will then consent, when he hath taught, that al things are subiect vnto Christ for saluation, euen sheepe and oxen and the very deuils. Truly all things are subiect vnto Christ the Sauiour; but not as to a Sauiour to saue them, but as to him who hath receiued all power in heauen and earth.

Matth. 28.

- 2 Secondly, he vrgeth the words, *that he that sanctifieth, and they that are sanctified are said to be all of one*, that is, partakers of one and the same nature: whereof he inferreth, that Christ suffered (vnderstand alwaies effectually) for the whole nature of mankind, and as many as are partakers of the same. But here there is no consequence at all. And he boldly writeth, that this is so cleere, as nothing can bee more cleere. Trifles. For the Apostle saith not, that Christ sanctifieth all who are partakers with him of the same humane nature: neither can this bee gathered of his words, vnles a man altogether vnskillfull of Logicke, should think that that affirmatiue, *he that sanctifieth and they that are sanctified, are all of one, may simply bee conuerted*. More rightly the writer of the calling of the Gentiles, in the last booke, first chapter, saith: *Nature being euill and miserable in all men before reconciliation, is not made righteous in all, and among such as should perish there is a difference made in some part thereof, by him who came to seeke and saue that which was lost*.

- 3 Thirdly, he thus reasoneth: *Christ hath abolished him, who had the power of death, the deuill. Ergo, by dying he hath pulled all and euery one out of his power*. I answered, that the deuill is destroyed by the death of Christ vnto the faithfull, vnto whom all the assault of Satan is in vaine and of none effect, vntill the God of peace doe at length vtterly tread him vnder their feete. But the wrath of God abideth vpon the vnbele-

Coloss. 1. 13.

Rom. 16.

Iob. 3.

uers,

uers, and consequently the power of Satan, who is as a certaine executioner of Gods wrath to punish. In the meane while we confesse with Leo, that the death of Christ is so rich in value, that if the vniuersalitie of captiues should belceue in Christ, no bands of Satan could hold them. But thus the deuill shall not bee abolished, while his power remaineth ouer very many. I answer, that it is a fallacie *à dicto secundū quid*, that is, *from a saying spoken in part*. For as we rightly say, that Christ doth abolish and take away sinnes, that is, the workes of the deuill, by iustifying and gouerning his owne (albeit in the meane while sinne ceaseth not to raigne in very many): so the deuill is worthily said to bee abolished by the death of Christ, although his power continueth towards the children of disobedience. Let other places be compared, wherein the Greeke word is extant, as 1. Corint. 1. 28. Romanes 6. 6. and 2. Tim. 1. 10.

Obiection.
καταργηται

Ephes. 2. 2.
 2. Tim. 2. 26.

Fourthly, they be the expresse words of the Apostle: *That Christ tasted death for all, that he might set them at libertie, as many as were all their life subiect vnto bondage*. To this we answer: if this saying be meant of the efficacie of Christs death, the vniuersall particle doth not comprehend all men and euery one: but all who are sanctified, as here and somewhat after the Apostle himselfe declareth. For when he had made mention of death which he tasted for all, straightwaies he annexeth a declaration of the sonnes of God, as it were painting out a certaine companie or armie of them, before whom (being to be brought from the kingdome of that helish Pharao into the true land of promise, and the glorie of the heauenly kingdome) goeth cheerfully that first begotten sonne of God, the prince and author of their saluation, who died for them all and rose againe, and being crowned with glorie and honour, carieth before them his crosse as it were for a standard, and prepareth and fortifieth the way for the. And a little after: *They that are sanctified, (saith he) and hee that sanctifieth, are all of one*. Where by those that are sanctified, he noteth such as are appointed to the saluation of their soules, and must be brought vnto glory, as he had said before.

In

In these surely the efficacy of Christs death is extant, and not in those who are not sanctified: as after also in the 10. chapter he saith, that Christ by one offering, hath made perfect for euer them that are sanctified. And these bee they of whom Christ himselfe speaketh, Ioh. 17. *Father I sanctifie, that is, offer my self for the, that they may be also sanctified through the truth: to wit, they who are giuen to the sonne by the father, and are his people, as the Apostle also saith, vers. 17. of this chapter to the Hebrewes: Christ was in all things made like to his brethren, that he might be mercifull, and a faithfull high Priest in the things of G O D, to satisfie for the sinnes of the people.*

Ioh. 5. 24.

And as for that which is mentioned of deliuerance from bondage and the horror of death by the death of Christ, wee may finde this effect also in the godly, who being armed against corporall and spirituall death, with the death of Christ as with a remedie against all euill, haue passed from death to life. And so Brentius himselfe in *Expli. Carech.* expresseth this saying, page 164. *Christ (saith he) hath abolished death by his death, not, that we should not die bodily, but that the bodily death should not bee the destruction of him who beleueth in Christ: for he is preserved in death to eternall life.* Albeit as touching this later member, wee are to know, that the text may be indefinitely read, as the old translation hath it, and after that Luther in the Dutch: *that he might deliuer them, who through feare of death, were all their life subiect to bondage.* For the Grecians, as Stephanus in his *Thesaurus* warneth, doe take *is* often for *is*, that is, as many, as for who. And thus much of this kinde of testimonies, which say, that Christ our Lord died for all, with the answers also added to the reasons gathered out of the circumstances of those testimonies. Such places follow, wherein the fruite of Christs death and passion seemeth to be extended to all without exception.

CHAP.

CHAP. IIII.

Here first the words of the Apostle are objected comparing the fall of Adam and the redemption by Christ together, Rom. 5. 18. where among other things he writeth, that *as by one offence guiltines came upon all men to condemnation: so by one iustification the benefit of Christ redoundeth unto all men to the iustification of life.* Both there is *all men*, and here also *all*: therefore as many as perished in Adam, are justified by Christ. Neither is it any matter, say they, that it followeth straight way, that *many are made righteous by the obedience of one*: for by *many* is not vnderstood some onely, but all, because in like maner it is sayd, that in Adam many are made sinners. I answer: They do not plainly proue by this testimonie the thing that they would, though this were granted (as we with Augustine doe willingly graunt it) that those *many* ought to be taken for *all*. For the answer is twofold. First Augustine very often entreating of these words, constantly expoundeth that all are iustified in Christ, not that all are meant to bee iustified by Christ, who are borne sinners of Adam: but because all who are iustified, cannot otherwise bee iustified than by him, euen as all who die, doe die in Adam. *August. de nat. & grat. cap. 40. contra Iulianum lib. 6. cap. 12. De peccatorum meritis lib. 1. cap. 28. Epist. 57. In Enchir. cap. 51.*

Huber. thes. 48.

The first place of the aduersarie out of Rom. 5. 18. alleadged to proue that the fruite of Christs death belongs to all.

The answer twofold.

Further, in that hee saith, *all* and *all*, it appertaineth vnto the multitude of both parts: and so there is a iustification of all through Christ, to wit, of all those who belong vnto Christs posteritie by spirituall regeneration. This exposition Hierome approoueth in *Comment.* and among the Schoolemen Thomas Aquinas *Exposit. ad Romanos.* Whom if the disputers at Tubinge little regard, let them beware, least they reprove their friend and Colledge Heerbrand of a false exposition. For so he *Disput. de iustific. thes. 148.* expounding the antithesis of the first and second Adam, saith: *Both haue merited.*

Hierome.
Thomas Ag.

All taken not generally, but for the multitude of both sides, that is, of Adam and Christ.

merited something for their owne. Adam, sinne and death for such as are borne of him. Christ, righteousness and life for those that beleue in him. And the grace of Christ hath abounded aboue sinne, because Christ hath obtained for vs the forgiuenes not of one sin onely, but of all together, as the words of the Apostle testifie. These things he, godly and soundly. But it is most false, and farre from the minde of Paul, that, to whomsoever sinne is ascribed, to them also righteousness should be imputed by the Apostle. For the Apostle speaketh expressly not of any righteousness, which afterward againe may be made ineffectuall, and that such as haue obtained it, may neuertheless after bee damned for euer: but he entreateth of that righteousness, which whosoever haue, shall raigne for euer. For he saith: *If by one offence death raigned through one, much more they, that receiue that exceeding grace and gift of righteousness, shall raigne in life through one.* Whereupon also he calleth it *the iustification of life.* But not all as many as died in Adam, shall raigne in an heavenly life. *Ergo,* neither all simply do receiue the gift of righteousness through Christ. This Hierome weighed, saying: *When he saith all are iustified, he speaketh not generally, but meaneth the multitude of each side. Otherwise if all men be found iustified in Christ, as in Adam they are condemned, there shall be none beside to be punished.*

Obiection.

Answer.

But, thou wilt say, if more perished in Adam, than are saued in Christ, his grace shall be weaker than Adams sinne, which is against the Apostle in that comparison. I denie the consequence: because the greatnes and the power of grace aboue sinne, ought not to bee esteemed according to the multitude of those that are cōdemned in Adam, and of those that are iustified and glorified in Christ: for so grace should be equall onely and nothing at all stronger then sinne, yea even if they should be made righteous in Christ, as many as are borne sinners in Adam. But now the grace of the Sauour is infinitely mightier then the sin of the first man, and can doe so much more, as God can doe more then man. But in these things consisteth that largenes of grace aboue sinne.

Sinne

Sinne brought forth death: Grace, righteousness and life: ¹ How grace aboundeth above sinne.
for it is easier to destroy and condemne innumerable, then to quicken and saue one: seeing no not all men gathered in one, could effect this, but the other, the offence of Adam onely, could bring to passe.

In Adam all of vs are wrapped vnto condemnation by one only offence: but Christ doth deliver his not only from that one originall sinne, but also from all actuall finnes. Neither is there any righteousness beside Christ, as there bee some finnes beside the sinne of Adam, saith *August. de peccat. merit. l. 6. c. 15.* ² *Augustine.* And how mightie is this gift, which innumerable finnes cannot withstand? And this the Apostle specially respecteth, commending the abundance of grace above sinne. For he saith: *Not as the offence, so is also the free gift of God: for guiltines entered in vpon one offence vnto condemnation, but the gift that God bestoweth, is giuen vpon many offences to iustification.* And after another maner declaring the abundance of grace, he straightway addeth: *For if by one offence death raigned through one, much more they, who receiue that exceeding grace & gift of righteousness, shal raigne in life by one Iesus Christ.* As if he should say, if sinne be so effectually to death, how much more grace to life, nay to a kingdom in an heauenly life? Which comparison truly is weakened, and grace is now overcome of sinne, if it bee a certaine thing, that they also haue receiued that exceeding grace and gift of righteousness, who shall be with the deuils for euer tormented. In these things therefore the largenes of the grace of Christ, and his dominion is properly scene, and not in the comparison according to number, of those who perish, and who are saued.

To these it may bee added, that it falleth out not through ³ the penurie of redemption, or some insufficiencie of grace and obediēce of Christ, that many are not saued, but through their owne vnbeleefe. For the effusion of that righteous blood (as before we related out of Leo) is so rich in price, that if the whole number of captiues would beleefe in Christ, no chaines of Sathan could hold them.

The 2. place of
the aduersarie
out of 1. Cor. 15.
21, 22.

A like place is brought out of 1. Corin. 15. 21. 22. *By man came death, and by man came the resurrection of the dead: because as in Adam all die, so in Christ all shall be made alive. Therefore all, none excepted, are redeemed and once saved by the death of Christ.*

August. ep. 28.

Ambrose.

I answer, that this argument is easily dissolued, and hath not so much as a shew of truth: because Paul doth not speak of that quickening which is alreadie made in the crosse of Christ, but of that which shall be at the last day. And that quickening is meant, according to sound interpreters, either of the common resurrection of some to life, and of others to condemnation: or els (which is better liked of) of the blessednes and glorie of the godly. If the first sense be allowed, no argument can thence be drawne for the vniuersall redemption and saluation of all men. If the later, it is certaine, that that quickening shall not be of all men simply, but of all the elect onely. Augustine vnderstandeth quickening in that place in the later sense, and sheweth that therefore it is said both there *all* and here *all*, because as all who die, die not but in Adam, so all who shall be quickened, shall not be quickened but in Christ. Ambrose in *Comment.* referreth that word *all* vnto the vniuersalitie of the elect. *As death* (saith he) *held all who came of Adam, so also Christ purchased life for all, who bee of his bodie.* To whom also Hierome subscribeth in the exposition of this place. Yea this is apparently the declaration of Paul himselfe, who when hee had said, that all shall be quickened in Christ, immediatly added these words: *but every one in his owne order: the first fruits is Christ, then such as are Christs at his comming.* Therefore he speaketh of the quickening of all those that belong to Christ.

The 3. place of
the aduersarie
Ephes. 1. 10.

A third place is alleadged out of the first chapter to the Ephesians, where it is read: *that it was the good purpose of the father to renew, or to restore all things in Christ, both which are in heauen and which are in earth.* Which very sentence Paul repeateth and more fully vrgeth to the Colos. chap. 1. 19. 20. saying: *This was the good pleasure of the father, that in Christ*

all

all fulnes should dwell, and that he might reconcile to himselfe all things in heauen and earth, making peace by that blood of his crosse. And the Apostle applying that generall doctrine to the Colossians, who had now admitted the faith of Christ, he further saith: *Therefore you being in times past strangers and enemies, hauing your mindes set on euill workes, hath he now reconciled in that bodie of his flesh, through death, that he might present you holie and blameles and without fault before himselfe: if ye continue grounded and rooted in faith, and be not moued from the hope of the Gospell, (which ye haue heard) which hath been preached vnto every creature vnder heauen: whereof I Paul am a minister, reioycing now of those things which I suffer for you, and fulfilling likewise the remnants of the afflictions of Christ in my flesh, for his bodie, which is the Church.* The aduersarie vrgeth the generall note, *all things*: because all things are reconciled and restored, that there is nothing at all omitted among men, which is not reconciled and restored by the death of Christ. But he cutteth his throate with his owne sword. For if wee must sticke to vniuersalitie without any restraint, why doth he restraine the generall note to mankind alone, and expoundeth *all things*, that is, *all men*? Before those words of the reconciliation of all, went that saying: *All things* which are in heauen and earth were made by Christ; and *all things* consist in him; and that he was before *all things*: and hath the rule ouer *all things*. Why doth hee now goe from that vniuersalitie of all things repeated so often in so few words, and expoundeth it of the humane nature alone, that *all things* are said to be reconciled by Christ? Doth he confesse at the length that the generall particle doth now and then require a limitation according to the circumstance of the place and matter, whereof is entreated?

But as touching the sense of this place, of the restoring and reconciliation of all things by Christ, many men haue spoken diuers things of this matter: yet none of the old interpreters, that I know, tooke the words of the Apostle in that sense, wherein they are produced by the aduersarie. But three expositions of any moment are brought forth, to omit other of

Rom. 8.

lesse account. The first is, that the whole creature simplie needed the remedie of the death of Christ: men truly, that sinne and death being destroyed, they might obtain through faith euermlasting saluation: and Angels, that by the repaying of men, and the coniunction of earthly things with heauenly, they may fully reioyce: lastly, the Elements and the visibie creature, for the deliuerie of it selfe from destruction and corruption: for the very creature it selfe also (as Paul witnesseth) shall be freed from the bondage of corruption, into the libertie of the glorie of the sonnes of God. This exposition is Theodorites in *Comment. ad Eph. 1. Col. 1. & Heb. 2.*

Other expound it of Angels and men. Hereupon *August. Ench. ad Laur. c. 62. In Christ* (saith he) *the things in heauen are restored, when the fall of Angels is recompensed out of me. And the things in earth are repaired, when men themselves, who were predestinated vnto eternal life, are renued from their old corruption.* And in the same place expounding the words to the Colos. 1. *How* (saith he) *are heauenly things pacified, but in vs, that is, in agreeing with vs?* For earthly things were separated from heauenly for the contrarietie of life, as Hierome hath noted vpon that place.

Heb. 12. 23.

Thirdly, by those things which are in heauen other vnderstand the soules of the Saints, which be now in the kingdome of heauen: and by earthly things, the elect who as yet are pilgrimes in the banishment of this present life, as Anselme expoundeth in so many words. Rightly truly. For Paul saith not that peace was made betweene heauenlie and earthlie things, betweene Angels and men: but that God had reconciled to himselfe, both the things which are in heauen, and which are in earth. And that so it ought to bee construed, the Greeke text doth proue, albeit others construe it with the verbe, that is translated, *making peace.* Further, the application which is added, (*Therefore vs truly hath he now reconciled, who were in times past strangers and enemies*) doth sufficiently declare, that the proprietie of reconciliatio belongeth to the faithfull: and that the vnbeleeuers, as long as they bee such, are void of reconciliation, and enemies of God.

But

But the aduersarie, that he may leaue no stone (as they say) ^{The 4. place.} vnmoued, would faine establish his opinion of the vniuersalitie of reconciliation by this also, that Paul exhorteth all the ^{Colos. 1. 23.} Colossians to continue stable in the hope of the Gospell, and so signifieth, that they also are reconciled, who fall away or may fall away from hope and faith. I answer: seeing wee are to iudge charitably of others, such are counted and reckoned for faithfull and elect, and therefore reconciled and heires of righteousness and eternall life, whosoever professe with vs the faith of Christ: but then they be truly that, which they are called, if they continue in that, for which they are so called. But if they haue not perseuerance, they are not truly so called, as Augustine writeth *de Correp. & grat. cap. 9.* But of this more at large afterward in the arguments of the second ranke or order.

The aduersarie also warneth vs, to marke well in the words of the Apostle *ad Col. 1.* that he not onely said, that the Gospell was preached to all the Colossians, but the *hope of the Gospell.* And yet it is in the text, *neither be ye moved away from the hope of the Gospell, which ye haue heard.* Therefore it is a marueilous attention of the man, who bids vs marke here that which is not found at all in the text, neither if it were found, could make any thing for the matter. For the hope of the Gospell pertaineth not to the hearers, but to the belee- ^{Heb. 2. 2.} uers: and as Hierome saith: they that liue contrary to the ^{Luk. 11. 28.} Gospell, cannot expect the hope of the Gospell. <sup>Hieron. in com-
ment.</sup> That thing rather ought here to bee marked, that Paul sheweth that the Colossians are reconciled to God no otherwise, but as men alreadie conuerted and beleeuing. *You which in times past (saith he) were strangers, hath he now reconciled.* For in these words there is a manifest contrarietie of their double state, to wit, of faith and infidelitie. Before being strangers and enemies, now they were reconciled in that bodie of the flesh of Christ. Where then is that generall reconciliation euen of those that beleeue not, nor euer will beleeue?

In the Conference at Mompelgart is also cited the place to the Rom. chap. 11. *God hath shut up all under unbelaeffe, that* <sup>The 5. place of
the aduersarie.
Rom. 11. 32.</sup>

he might haue mercie vpon all. But the speech there is of two people, Iewes and Gentiles, whom striving together it pleaseth God by course to bring vnto faith: to wit, that as the stubbornnes of the Iewes gaue occasion of the conuersion of the Gentiles: so the Iewes afterward prouoked with emulation of the mercie bestowed vpon the Gentiles, will themselves also beleue in Christ, and so all shall be partakers of Gods mercie, that is, both the people of the Iewes and Gentiles. Wee cannot referre this to particular persons in both people, seeing it is without all doubt, that faith and repentance, which Paul noteth out here vnder the word *mercie*, belongeth not to all and euery one.

The 6. place.
Ioh. 17. 2.

Thef. 161.

One place of this order remaineth, *Ioh. 17. Thou hast* (saith Christ) *giuen me power ouer all flesh, that whatsoever thou hast giuen me, I may giue vnto them eternall life.* Hence Huberus inferreth, that there is nothing more certaine, then that God is reconciled to al. Nay, nothing more vncertaine. Let a syllogisme bee made, and the false conclusion will straightway appeare. For the maior is false taken vniuersally, as it ought to bee taken: that, ouer whomsoever Christ hath power giuen him, they are reconciled to God. For he hath power giuen him ouer oxen, asses, and all creatures in heauen and earth, euen ouer the deuils also. But what if we stay only in mankinde? after this sort: What men soeuer are giuen of the father to Christ, they be therefore giuen, that he might giue them eternall life. Now all men are giuen of the father to Christ, because he hath giuen him power ouer all flesh, to wit, humane: Therefore al men are therefore giuen vnto him, that hee might giue them eternall life. I deny the minor, in that sense as here and elsewhere often that manner of speech is taken, to bee giuen to Christ. For prooffe I answer, it is another thing, that power is said to bee giuen ouer al flesh to Christ, than that al men are giuen to him. Which things because they bee confounded of this disputer, let vs heare Augustine in *Ioh. tract. III. Who are they, whom hee saith are giuen him of his father? are they not they, of whom elsewhere it is said: No man cometh vnto me, vnlesse the father*

Augustine.

father who sent me, draw him? They are then those, whom he hath receined of the father, who he also chose out of the world, that now they may not be of the world: and yet they are also the world, beleeuing and knowing that Christ was sent of God the father. For so he saith, Thou hast giuen him power ouer all flesh, that is all men, that all that thou hast giuen him, he might giue vnto them eternall life. Where he sheweth, that he hath receined power ouer all men, to deliuer whom he will, and condemne whom he will: but that those are giuen vnto him, to all whom he may giue eternall life. For so he saith, that all that thou hast giuen him, he may giue vnto them eternall life. Therefore they are not giuen vnto him, to whom he will not giue eternall life, although he hath power ouer them also, who hath power giuen him ouer all flesh. These things, saith he, being the best approued of the old writers. And surely the words of the text are so plaine, that it is a manifest error and more then an error, that all are indifferently giuen to Christ. For the truth saith: *I haue made knowne thy name vnto the men that thou gauest* *loh. 17.* *me out of the world. I pray for them, I pray not for the world, but for them whome thou hast giuen mee. Holy father, saue them whom thou hast giuen me, that they may be one as we are. Father I will that they whom thou hast giuen me, may bee with me where I am. Whatsoeuer the father giueth me shall come vnto me: and this is the will of him that sent me, that whatsoeuer he hath giuen me, I should lose nothing but should raise it vp at the last day. Who, but one that is willingly blinde, doth not see here, that the Lord by that speech would distinguish his owne, from such as bee not his, and those that shall be saued, from such as shall be damned? Neither is that any hinderance to this, which is obiected of the sonne of perdition: Whom thou hast giuen me I haue kept, and none of them is lost, but that lost sonne, that the Scripture may be fulfilled. For that is rightly taken of the election vnto the Apostleship, and so also Augustine sheweth tract. 106. Therefore here the phrase is taken in another sense, as there is also a third sense found, and that most generall: *All things are giuen to the sonne of the father. loh. 3. Matth. 11.**

CHAP. V.

An examination of places wherein there is mention made of the World in this matter.

*Joh. 3. & 1. &
6. & 3. & 12.
2. Cor. 5. 19.*

*Joh. 4. 42. and
1. Joh. 4.
2. Joh. 2. 2.*

I Proceede to testimonies wherein mention is made of the *World* in the Scriptures in the matter of saluation: which likewise by the aduersaries are drawne for the confirmation of the error of the vniuersalitie of grace, in regard of particular persons in mankinde. Such as these bee: *So God loved the world. Behold the lambe of God that taketh away the sinnes of the world. The bread which I will giue is my flesh, which I will giue for the life of the world. I came not to condemne the world, but that I might saue it. And, God was in Christ reconciling the world to himself. He is also called the Sauour of the world, and the propitiation for the sinnes of the whole world.* In these and such like places, wheresoeuer the world is spoken of, whereupon God hath bestowed his grace, they maintaine that the word cannot otherwise bee taken, then indifferently for all men beleeuers and vnbeleeuers. For of many significations of the *World*, they acknowledge onely three chiefe, wherein they say the rest may easily be included: as, that the word *World* is taken for the frame and vniuersall compasse of heaven and earth: then for the common multitude of all men good and bad: lastly, for that part of men which comprehendeth the reprobates and vnbeleeuers. Of these significations the first and the third agree not with those places. It remaineth then that all those places bee taken in the second signification.

I answered, that the reckoning was insufficient in the maior. For as the world in the holie Scriptures is taken for the reprobates and vnbeleeuers only: so also it is often vsed for the elect and faithfull dispersed throughout the whole world. There be many plaine testimonies to proue this. *Joh. 14. 3* he ioyneth both those significations together in those words of Christ: *The prince of this world cometh and hath nothing*

in me: but that the world may know that I love the father, and that I doe as the father hath commanded, rise let vs goe hence. Of this world also is that, Ioh. 17. 21. *that the world may know that thou hast sent me.* Which is that world, which shall know Christ and belecue in him, but that which is discerned from the world of reprobates? For of these about the end of the same chapter he speaketh: *Righteous father, the world doth not know thee, but I know thee, and these haue knowne that thou hast sent me, and I haue manifested thy name vnto them, and will manifest it: to wit, vnto them of whom hee had spoken, that the world may belecue that I am sent of thee.* So Rom. 4. the promise is said to bee made to Abraham, *that he should be the heire of the world,* that is, the father of all belecuers circumcised and vncircumcised, as Paul himself declareth. And chap. 11. he saith, that the fall of the Iewes is *the riches of the world,* and the casting away of them, *the reconciliation of the world,* that is, of the Gentiles, to whom he saith, saluation happened by the ruine of the Iewes, that they might bee prouoked to follow them. Where wee see the word *world* also restrained for them that appertain vnto that fulnes of the Gentiles, which is appointed to come into the roome of y Iewes. Therefore it is idle and impudent wrangling to say: where be we able to finde and plainly shew in the whole Scripture, that the world is taken onely for a certaine kinde of men, whom God hath chosen to be saued? Huber. thes. 143.

But goe to, let vs annexe to these the testimonies of Augustine, the very chiefe of the old Diuines, and most practised in such questions against the Pelagians. He, *tract. in Iob. 110.* vpon that saying: *that the world may beleue,* writeth after this sort: *Behold he that said, I pray not for the world, doth pray for the world, that it may beleue, because there is a world, whereof is written: that wee may not bee condemned with the world. For this world he praieth not, for he knoweth whereto it is predestinated. And there is a world, whereof it is written: The sonne of man came not to condemne the world, but that the world by him may be saued. Whereupon the Apostle also saith: God was in Christ reconciling the world to himselfe:* Augustine.
The word world attributed sometime to the reprobates onely, sometime to the elect, and faithfull onely.
for

for this world he prayeth, saying: That the world may beleue that thou hast sent me. The same man in the next tract saith: Who are those whom he saith are giuen him of his father? They be those whom he receiued of the father, and whom he himself chose out of the world, that they might not be of the world: and yet they themselves are the beleeuing and knowing world, that Christ was sent of God the father, that so the world may be deliuered from the world, and that the world which is reconciled to God, may not bee damned with the world that is enemy to God. And about the end of the same Tract vpon that saying: The world doth not know thee, he saith, The world surely which is predestinated to damnation, by desert doth not know: but the world which he reconcileth to himselfe through Christ, doth know not of desert but of grace. Againe, tract. 53. Enill men are called the world, because they bee scattered through the whole earth: and good men also are called the world, because they likewise bee dispersed through the whole earth. Wherevpon the Apostle saith: God was in Christ reconciling the world to himselfe. And in this sense in the same place hee expoundeth the saying: Now is the iudgement of this world, to wit, the iudgement not of damnation; but of separation, whereby it shall come to passe, that farre and wide sins shall bee pardoned, and thousand thousands shall be deliuered through faith from the power and rule of the deuill, and reconciled vnto God.

Ambrose.

Likewise Ambrose saith in *Psal. 118. serm. 12.* The whole world is truly in the Church, wherein there is not the Iew only, nor Grecian, Barbarian, Scythian, bond or free, but we are all one in Christ Iesu. By these sayings it appeareth that it is a very rotten foundation, that the word (*world*) wheresoever it is expressed in the Scripture in the matter of grace, doth note out an vniuersalitie of all mankinde, none at all excepted.

The first place.
Ioh. 3.
World taken
for mankinde
indefinitely.

Now let vs consider the places by themselves severally. As touching the words, *Ioh. 3. 16.* So God loved the world, we say that by the name of *world*, mankinde indefinitely is meant, as Christ saith, *Ioh. 17.* I pray not for the world, that is, for the reprobates, but onely for them whom the father gaue vnto him,

him, and should beleue in him. Paul also to the Romanes Rom. 8. declareth, that the loue of God in Christ is so great, that the beloued of God are made vnconquerable, against things present, and to come, and against all the temptations of the world: which thing certainly cannot be spoken of all men. Therefore that loue belongs not to all, albeit generally God hateth nothing of those things hee hath made, as wee haue seene before.

But goe to, let vs answer the contrary reasons, whereby they endeouour to proue, that the word *world*, which is verie doubtfull in the Scripture, is here necessarily taken for the whole masse of mankind, altogether say they, as it is taken Rom. 5. *By one man sinne came into the world, and death by sinne.* D. Iacob Andreas Colloq. MompeL appealeth vnto the iudgement and one consent of all writers and interpreters old and new. Great rashnes certainly, which to suppress, I will produce one of many, euen Rupertus Tuitienfis, who flourished about 400. yeres ago. He in *Comment in Iob.* wherein he diligently vseth to follow Augustine, thus writeth vpon this present place: *We take the world surely which God loued, for mankind: that is, quicke and dead: dead truly, who expected through faith Christ to come: alive, who either of Iewes or Gentiles should beleue in him. For so he saith without difference of Iew or Gentile vniuersally, that whosoener beleueth in him should not perish, but haue eternall life.* In the iudgement of Augustine this exposition is confirmed by the sentence immediatly added of Christ, when he saith: *for God sent not his sonne into the world to condemne the world, but that the world may be saued.* It is the same world doubtlesse which the father loued, and which Christ came to saue. And that world for whose saluation Christ came, as Augustine Tract. 110. witnesseth (as wee cited before) be the elect and beleeuers. Hearken Huber, and cease to be angrie, if this interpretation please vs also: or els if thou canst disproue it, remember that thou must contend with reasons, and not with railings, to finde out the truth. But haue ye any reason? D. Iacobus bringeth for a reason, that Christ addeth in the same place:

World, for the elect and faithfull, before and since Christ.

This

Coll. Momp.

Thes. 119.

The 2. place.
Ioh. 1.

This is the iudgement, that light is come into the world, and the world loved darknes more then it. Here the word *world*, saith he, cannot be vnderstood of the elect onely, but specially of those who are reiected and damned. But he negligently alleadged the text: for it hath, *men loved darknes*. There is no mention of world. Huberus prooffe is nothing sounder. *Christ* (saith he) *diuideth the world into two sorts: into such as receiue, and such as withstand the light, or of beleeuers and vbeleeuers*. Therefore to both sorts of men did God send his sonne. I answer, the Antecedent is denied. Among men truly some belecue, others doe not: some loue the light, others hate it: but that *Christ diuideth that world*, whereof he had said, (*So God loved the world*) into two kindes, it cannot be proued out of the text. Thus it appeareth that there is no argument here out of the word *world*. Further, albeit it should bee graunted, that by *world* there, is meant al *men*, it would not yet follow, that *Christ* and his benefits doe therefore belong to all, whether they belecue or not, seeing they are expressly restrained vnto the vniuersalitie of the belecuers, while it is added: *that whosoever beleueneth, should not perishe, but haue eternall life*. What can be more cleere?

As touching the place, Ioh. 1. 29. *Behold the lambe of God that taketh away the sinne of the world*: we willingly graunt, that the sacrificing of this Lambe is sufficient for all the sins of all men: but as touching the effect, *Christ* taketh away finnes from such as confesse them, and belecue, as Iohn himselfe witnesseth, 1. Epist. 1. *If we confesse our finnes, he is faithfull and iust to forgive vs our finnes, and to cleanse vs from all iniquitie*. Againe, *If wee walke in light, as he is the light, wee haue fellowship with him, and the blood of Christ purgeth vs from all sinne*. He calleth it *sinne* in the singular number, for any kinde of iniquitie. And where he saith (*of the world*) he draweth the efficacie of this sacrifice indifferently vnto the redemption of Gentiles and Iewes, least the Iewes should thinke that the redeemer was sent to them alone. Hereupon the Saints in that song of the Lambe doe sing, Apoc. 5. 9. *Thou wast slaine, and hast redeemed vs to God by thy blood, one*
of

of euery tribe and language, people and nation, and hast made vs to our God kings and priests, and wee shall raigne vpon the earth.

As touching the words of Christ, Ioh. 6. 31. *The bread which I will giue is my flesh, which I will giue for the life of the world:* out of that whole Sermon it is cleerer than the noone day, that not euery one is made partaker in very deede of this spirituall & eternall life, and also of that true heauenly bread, but such as by faith come vnto him, and eating his flesh and drinking his blood, are incorporated into him, as they bee, whom the father hath giuen to the sonne. For the truth saith: *Verely I say vnto you, vlesse ye eate the flesh of the sonne of man, and drinke his blood, ye shall haue no life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life. For my flesh is meate in deede. As the liuing father hath sent mee, and I liue by the father: so also hee that eateth mee doth liue by me.* Than which words what can bee spoken more cleere, for the confirmation of our opinion, to wit, that the effect of this sacrifice, whereby Christ offered himselfe to the father, as a sweet smelling sauour for the life of the world, belongeth not vnto a'l without respect of faith or vnbeleefe, but vnto them who are incorporated into Christ to be partakers of the spirit? For participation (saith Augustine) whereby we eate him, is the cause that we liue through Christ. Neither can a man liue by the spirit of Christ, vlesse he be of his bodie, as my bodie liueth by my spirit, and thy bodie by thine. The 3. place. Ioh. 6.

How is then Christ the life of the world? for he witnesseth that he giueth life vnto the world, and that he will giue himselfe for the life of the world. Further, Christ sayd vnto all to whom he preached: *My father doth giue you true bread from heauen,* and yet many of them afterward went away from him. Therefore that bread of life belongeth to al alike, to backsliders, and continuers; to the saued, and the damned. 2. Obiections.

To the first obiection I say, as the Apostle writeth of Abraham, that by promise he was made the *heire of the world*, that is, the father of all the faithfull: so that much more Christ is rightly Answer to the first. Rom. 4. 1.

rightly termed the life of the world, as farre forth as he bestowed eternall life vpon the sonnes of Abraham disperfed through the world. Secondly, he is also the *life of the world*, taking now the world for all men, who are, haue been, and shall be, as farre forth as no one man of all mortall men can haue life but by him; albeit notwithstanding not all in verie deede are quickened. For there is not in any other saluation or life, neither is there any other name vnder heauen, which is giuen among men, whereby we must be saued. Thirdly, he did that which lay in him, offering such a sacrifice, which was sufficient to haue taken away the destruction of all, and to haue restored life to all: but that the vnbeleeuers receiue not life, they are in fault by refusing Christ, as Theophilact vpon this very place, and vpon the 9. to the Hebrewes teacheth. The same man noteth, that the life of the world may be also vnderstood for the generall resurrection, that hee gaue himselfe for the life of the world, as farre soorth as his death hath procured a generall resurrection to all mankind. But this seemeth to be too much forced.

Answer to the
second obiection.

Matth 3.
Luk. 3.

Vnto the later obiection: *The father giueth you heauenly bread*: I answer that it may be expounded two waies: *He giueth you*, that is, he offereth you, (for Christ was in the midst of them) it remaineth that you would receiue it: or rather that the word (*you*) bee taken concerning the bodie of the people indefinitely, and not of euery person among the people, after such a like phrase altogether, and opposition in the matter it selfe, as is in the saying of Iohn Baptist: *I truly baptise you with water: but there cometh one who is stronger then I, he shall baptise with the holie Ghost and fire*. Which thing Iohn (as Luke saith) spake vnto all, euen to the Pharisees and Saduces, as it is in the other Euangelist. Yet who here, but one that is too too ignorant and impudent, will maintaine by the word (*you*) that all were baptised of Christ with the spirit and fire, as many as had heard that word from Iohn? But he that wil simply vnderstand it, the sense is plaine, to wit, that Iohn, as a minister of the outward work, did baptise with water: but Christ as the Lord did giue the spirit.

For

For the force of Baptisme is of God alone, and not of the minister, saith Ambrose *Epist.* 217. So the sense of this place is, that it belongeth not to Moses, but to God to giue that true bread from heauen: that Moses as a seruant in the house of God gaue them Manna, corporall foode, and the figure of that spiritual, which God giueth, and not man. Whereupon it is also called by Christ the bread of God. Augustine also giueth this sense, and the words require it, and it is confirmed with that, which in the same chapter Christ saith: *Labor for the meate which abideth vnto eternall life, which the sonne of man will giue vnto you*, to wit, if you shall belecue in me. For seeing this meate abideth vnto eternall life, it appertaines not vnto the damned, who shall hunger and thirst for euer.

Touching the sayings: *I came not to iudge the world, but to save it.* Also, *God was in Christ, reconciling the world vnto himself*, it appeareth plainly by the testimonies of Augustine before alleadged, that they be rightly meant of the beleeuers through the whole world. For, that sinnes may not be imputed vnto vs, but that we may bee made the righteousness of God in Christ (as this reconciliation of the world is described of Paul) a true faith in Christ is required: but vpon the vnbeleeuers the wrath of God abideth. So of that wee say: *Christ is the Saviour of the world*, it doth not follow, that all and euery one in mankind, whether they beleue or not, are therefore redeemed from all sinne and condemnation, and made partakers of saluation in Christ: but the Lord Iesus sa-
The 4. and 5. places out of Ioh. 3. and 12. 2. Cor. 5. 19.
Rom. 3. & 4. Ioh. 3.
Marth. 1.
In what sense Christ is the life, light, and sauiour of the world.
A comparison of the Sunne, the
 ueth his people from their sinnes, that is, all who hope in him. And because they bee disperfed through the world, for this and other causes before declared, he is worthily tearmed as the *life of the world*, so also the *Saviour of the world*. As also he is called the *light of the world*, yet all without difference are not pulled out of darknes by him. In the meane while, because all belecuers in him haue the light of eternall life, and no man can attaine to any light of grace but by him, this praise rightly belongeth vnto him: euen as the visible Sunne is the light of the world, and of right is said to lighten

the world euerie day, albeit in the meane while so many things in the world are still without light, either because they be not capable of it, or because abiding in darknes, they come not to the light that they may enioy it.

The 6. place.
1. Ioh. 2.

Thes. 1. 3. 1.

The words out of Iohn 1. Epist. chap. 2. 2. as yet remaine. *Little children, if any man sinne, we haue an advocate with the father, and he is the propitiation for our sins, and not for ours onely, but also of the whole world.* Here Huberus is beyond measure puffed vp, that this place is notable and vnanswerable. It is so altogether, but not in that sense, for which hee so stoutly strueth. And he saith, that if wee can bring one place out of the Scriptures, that Christ is a propitiation for some men onely, that is, for the beleeuers, then he will assent vnto vs.

But the answer is two-fold. If men like to vnderstand the place of *Sufficiencie*, wee willingly graunt, that the blood of Christ is sufficient to appease God for the sinnes of all men, so that there was no neede of another expiation or sacrifice for the cleansing and saluation of all, so that all could and would applie to themselves by faith that satisfaction. And so of the new writers Illyricus also, whom our aduersaries vse greatly to aduance, declareth in his glosse. What if thou maist see Iacob Andree himselfe *Coll. Mompel. pag. 514 & 546.* to come to that point at the length? yet beside the matter altogether: for he was to proue, that Christ not only sufficiently, but also effectually hath satisfied for the sinnes of all, none at all excepted. This when hee had taken in hand to proue by this present testimonie, & was at a set in the myre, (as the proverbe is) hee fled vnto the vulgar saying of the Schoolemen, *that Christ died for the sinnes of all men sufficiently, although not efficiently.* Singular dexteritie of a profound disputer doubtles.

This then being graunted of the *sufficiencie* and power of this propitiation, I say according to the propounded distinction, that in very deed notwithstanding, the blood of Christ doth profit the faithfull vnto the appeasing of Gods wrath, and not the vnfaithfull: as it is plainly written, Rom. 3. 24. 25.

We

We are iustified freely by the redemption made in Christ Iesu, whom God set forth to bee a propitiation through faith in his blood. And Iohn himselfe, 1. Ioh. 1. If we walke in light (saith he) we haue fellowship with G. d. and the blood of Christ purgeth vs from all sinne. After which sort also the Church out of *Apoc. 5.9.* euery tribe and tongue is described of him, as vnto which the proprietie of redemption by the blood of the Lambe slaine doth appertaine. Doeſt thou not see Huber, that Christ effectiuely (whereof the question is betweene vs) is the propitiation of the beleeuers, and not of vnbeleeuers?

And the words of Iohn doe well agree vnto this vniuersalitie of the beleeuers: *He is the propitiation for our sinnes, and not for ours onely, (to wit who now beleeue) but also for the sinnes of the whole world,* that is, of the beleeuers now, and of such as shall beleeue hereafter in his name vnto the end of the world. As also Christ the high priest of our profession, (whose words Iohn seemeth to haue followed of purpose) in his last most feruent prayer, prayed his father not onely for *Ioh. 17.* the beleeuers then, but also for them who afterward should beleeue, whom also (as wee obserued before out of *August. Tract. 110.* Augustine) he in the same place calleth the world, when he saith: *that the world may beleeue that thou hast sent me.*

And of this very world of beleeuers out of all nations and of all times, that is, of the Church throughout the whole world, *Augustine* expoundeth this very place of Iohn, *Tract. 1. & Epist. 48.* in these words: *The whole world is set in euill, because of the tares which are through the whole world. And Christ is the propitiation of our sinnes, and not onely of ours, but of the whole world, because of the wheate which is through the whole world.* And more fully, *Tract. 87. in Ioh.* The vniuersall Church (saith he) is most commonly called by the name of the world: euen as that is, God was in Christ reconciling the world to himselfe. And that, The sonne of man came not to iudge the world, but to saue the world. And Iohn in his Epistle saith: *We haue an Aduocate with the father Iesus Christ the iust, and he is the propitiation of our sinnes: and not of ours onely, but of the whole world. The whole world therefore is the*
G Church,

The world of
beleeuers is
the Church
throughout
the world.

Church, and the world of perdition doth hate the world of redemption. These things Augustine.

Cyrill also vpon Iohn, *lib. 11. cap. 19.* reconciling the words of Christ, *I pray not for the world*, with the saying of Iohn, writeth after this sort: *Iohn seemeth to differ from our Saviour. For our Saviour refuseth here to pray for the world but Iohn affirmeth, that he is a propitiation and advocate not for our sinnes only, but for the whole world. But S. Iohn, because he was a Iew, least the Lord should seeme to be an advocate with his father for the Iewes onely, and not also for other Gentiles, which being called, doe obey, necessarily added (for the whole world.) But the Lord Iesus separating his owne from such as are not his, saith, for them onely who keepe my words and receiue my yoke, doe I pray. For whose Mediatour and high priest he is, to them onely he attributeth worthily the benefit of mediation. These things Cyrill.*

In like maner the author of the calling of the Gentiles, *lib. 2. cap. 1.* expoundeth the saying of Iohn no otherwise but of the fulnes of the faithfull, whereof there is accounted a certaine speciall vniuersalitie, that out of the whole world, the whole world seemeth to be deliuered, and out of all men, all men seeme to be taken: and that according to the vse of the Scriptures, naming for a part of the earth, all the earth; and for a part of the world, all the whole world; and for a part of men, all men, as plentifully the same man sheweth *lib. 1. cap. 3.* Further, the Church of Smyrna in the Epistle of the life of Polycarpus (which Eusebius reciteth) speaking of Christ saith, *that he suffered for the saluation of the whole world of them that are to bee saved.* Hereupon againe the great rashnes of Iacob Andreas appeareth, who boldly affirmeth, that this is most certaine and vndoubted of, among all truly godly & sincere teachers, that the words of Iohn ought to be vnderstood of all men, none excepted. By these men which I haue produced, being without controuersie godlie and sincere teachers of the Church, it appeareth that it is most false.

But Iohn set downe the vniuersall particle, *of the whole world.*

*Euseb. hist.
eccl. lib. 4. c. 15.*

*Coll. Momp.
pag. 546.*

world. As though that world of good men had not his vniuersalitie. Certainly the same Apostle feared not to say, *the whole world lieth in euill*, that is, because of the tares which ^{1. Ioh. 5. 19.} are through the whole world. And in the Gospell after Iohn the Pharisees say: *Ye see that wee profit nothing, behold the world goeth after him.* ^{Iohn 12. 19.} Where so old an interpreter as Nonnus the Greeke Paraphrast, and Luthers Dutch translation reade with the vniuersall particle, *the whole world followeth him*. Shall we say, as these men doe, that all men none excepted, followed Christ? What were more foolish? So Matth. 8. 34. *The whole citie went out to meete Christ.* And Luk. 7. 29. *The whole people and publicans iustified God. The Kings of the whole world were gathered by vnclane spirits to fight.* Apoc. 16. 14. and 13. there, *The whole earth followed the beast.* This vsuall kinde of speaking in the Scriptures, interpreters commonly doe imitate. So Augustine *Tract. 4. in Ioh.* writeth: that *the whole world is Christian, and the whole world is wicked*: because through the whole world there be vngodly, and through the whole world there be godly. The same man in *Psal. 22.* vpon those words: *In the great Church will I confesse vnto thee: the great Church is the whole world, and for this whole world, that is, for the Church dispersed euery where, he saith that the blood of Christ was shed, and it was holy redeemed, and not onely Africa,* as the Donatists did shut vp the Church in a part of Africa.

I omit others, and returne to the examples of the Scripture, adding this vnto the former, that in Luke 2. it is read, that there went out an edict from Augustus Caesar, that *the whole world* should be taxed. Seeing here diuers nations being associated through the author tie of the onely Romaine Empire, haue the name of the whole world; what maruell is it, that the fulnes of the Gentiles, being called vnto the vnitie of the faith and the body of Christ, doth obtaine the account of the whole world? For Christian grace is not contented to ^{De vocat. gent.} haue those limits that Rome had, but it hath alreadie subdued ^{lib. 2. cap. 6.} many people vnto the scepter of the crosse of Christ, whom Rome by his weapons brought not vnder subiection. Wherefore

Thef. 135.

Marke this.

fore the vniuersall terme nothing hurteth the exposition before alleadged: as neither doth that preiudice it, which Huber writeth, of an argument from the generall to the speciall, or from the speciall to indiuiduaes or singulars. Certainly from the generalitie of the faithfull, the argument proceedeth to thee & to me: that if any man sinneth and beleueth in Christ, there is an attonement purchased for him through faith in the blood of Christ. And these things thus farre of the testimonies, wherein mention is made of the world in the matter of grace.

CHAP. VI.

Answers unto the sayings of the Scripture touching the vniuersalitie of the preaching of the Gospell.

THere bee also other places of the Scripture cited, which teach that the Gospell belongeth to all; as, that which Paul, Rom. 16. testifieth: *that that mysterie was kept secret from al eternitie, and was declared in his time to all nations by the decree of the eternall God.* And Colos. 1. of the same mysterie hid from the world and the former ages, he saith: *that it was then reuealed by God to his Saints, to whom hee would make knowne, what are the riches of this glorie among the Gentiles.* Of the same sort also is that which is alleadged out of Acts. 17. *The times of this ignorance God regarded not, but now it is preached to all men euery where, that they repent.* And to Tit. 2. *The grace of God which bringeth saluation to all men hath appeared.* Againe Luk. 24. *Thus it is written, and thus ought Christ to suffer, and that repentance and remission of sins must be preached in his name among all nations.* Such places as these are brought, not so much to proue an vniuersall redemption of all men, as many as come of Adam: as to hurt, and with cauls to shift off the doctrine of Gods predestination, which in many places is taught in the word of God, and so fortified with euident testimonies, as that it may bee pressed, it cannot bee oppressed. But of predestination wee haue purposed

purposed to speake in another place, wee will not here vndiscreetly mingle things together. Yet three things I will briefly giue admonition of.

First, as I said, because the Gospell is preached to all, it can not be gathered thereof that redemption and righteousness and other riches of the grace of Christ therefore belong to all, by proprietie and fruition: but the riches of the Gospell are properly theirs who obey the Gospell. For they are called blessed of Christ, who heare the word of God and obserue it. *Luk. 11.*

Three admonitions wor-
thie obserua-
tion.

But in whom the word of the Gospell is not mixed with faith, hearing doth not profit them, as is fully shewed in the epistle to the Hebrewes, by the example of the old people. *Heb. 4.*

Secondly, I say that it is foolish and false, which these men meane, that the Gospell of saluation doth precisely belong to all and euery one, and that the riches of the grace of Christ bee equally exhibited to euery man among all nations, no man excepted, at least, as touching externall preaching. They

The 2. admonition.

Hub. shew. 1046 & 107.

proue it, because the Apostle witnesseth, that the myserie of the Gospell had beene alreadye preached in his time among all

Colos. 1.

nations, and declared to euery creature vnder heauen. Also because Christ commanded that repentance and remission

Rom. 16. Luk. 24.

of sinnes should be preached in his name among all nations. In these places they would haue meant (by all nations) euery

one in all nations (which is a very marueilous glosse).

I answered, that by comparing of the like phrases, and by the thing it selfe, the falshood of that glosse, as too grosse and intolerable, is easily confuted. We reade 1. *Paral. 14.* the last

(All nations) is not taken in Scripture for euery one in all nations.

verse, that the fame of Dauid went out into all the earth, and that the feare of him was vpon all people. And *Psal. 118.* he

there complaineth, that all nations compassed him. Also we reade, that all nations were subiect to Nebuchadnezzar to

serue him; *Iere. 27. vers. 7.* and that his dominion was in euery place; and ouer all men and beasts, *Dan. 2. 38.* As also

those sayings are: *Thou shalt be hated of all nations, Matth. 10.*

Teach ye all nations and baptise them, Matth. 28. *He suffered all nations to walke in their owne ways, Act. 14.* And of Paul,

Rom. 1. 5 that the Apostle ship was giuen vnto him for the obedience

bedience of the faith among *all nations*. In like maner of the whore of Babylon, Apoc. 18. 3. and 23. that *all nations* haue drunke of the wine of her fornication, and that *all nations* were seduced with her witchcraft. What monstrous absurdities will arise, if in these and such like places by *all nations*, should be vnderstood every one in *all nations*?

Very many nations long after the Apostles time, and in their time, neuer heard of the Gospell.

Obiection.

The matter it selfe also many waies is against this exposition, whereby they would haue *all nations* to bee taken for every one of *all nations*. For the Apostle saith, that alreadie in his time the Gospell was declared vnto *all nations*. For it is most certaine, that long after the Apostles times, there were innumerable nations, among whom the Gospell was not as yet preached: much lesse, that while the Apostles liued, it was preached to every one of *all nations*. Augustine witnesseth *Epist. 80.* that there were innumerable barbarous nations in Aphrica: to say nothing of so many other nations vnder heauen, lately conuerted to the faith of Christ. But Paul saith, that the Gospell in his time was preached to *all nations*, and to every creature vnder heauen. That is true, but in that kinde of speaking, wherein the former places in the holy Scriptures are vttered, and wherein *all Iudea* is said to go out vnto Iohn, and was baptised of him. As also Hierome expoundeth the saying of Paul, *that he taught all men in all wisdom*, that is, the Iewes and Gentiles. For he were mad that would think, that the Apostle taught the doctrine of the Gospell to every one every where.

But as for that, that the grace of God which bringeth salvation is said to haue shined to *all men*: it is very well expounded of Hierome in *Comment.* to be said to *all men*, because no condition is excepted: neither is there any difference of bond and free, Grecian, Barbarian, circumcised, vncircumcised: but wee are all one in Christ, and all of vs are called vnto the kingdome of God, to be reconciled after we haue sinned, not for our merits, but through the grace of our Saviour.

God neuer sent the preaching

And that it may also more appeare, that God doth not vouchsafe all and every one the externall preaching of the Gospell,

Gospell, what shall wee say of so many thousand children, who daily die and haue died hitherto, before they had the vse of reason, or els at the least, before they heard any thing at all of the grace of the Gospell? What? that among men growne and of iudgement and discretion there be innumerable in all ages, to whom the light of the Gospell doth not shine, but are suffred to remaine in darknes by the iust iudgement of God? Of which thing let the reader peruse Augustine *ad Euodium Epist. 99.*

Further, if it were very true, that now in the time of grace, the gift of hearing the Gospell were equally exhibited to euery one among all nations: what shall we say of the former ages, in the times of ignorance, wherein all nations were suffred to walke in their owne waies? Surely God left not himselfe without witnesse among the Gentiles, by doing them good, and giuing them from heauen raine and fruitfull seasons, filling mens hearts with foode and gladnesse, which all, continually preached the clemencie of the free giuer. Notwithstanding the Apostle affirmeth, that the myserie, whereof wee speake, was kept secret in the ages and generations that are past. And of old the mercie of the Lord, which is not wanting in any generation, was set out vnto all nations by the testimonies of nature: but the doctrine of the Law and Prophets directed none but the house of Iacob, and some few other who laboured to haue part in the calling of the Gentiles, which should come at the length.

The third thing that seemeth worthie of consideration here, is this, that albeit by the ministers of the word and of the grace of God, the one truth and the same grace is preached to all, and the same exhortation is vsed: yet the like fruit followeth not in all. For some profit by the hearing of the Gospell, others doe not, nay they be hardened: and all that profit, attaine not to the same measure of increase. Whence cometh so great vnlikenes, but from the vnequall grace of the caller? *No man commeth vnto me, (saith the Lord) vnles the father draw him. Euery one that hath heard and learned of the father, commeth to mee.* And if all that haue heard and

of the Gospell
to all and euery
one euery
where.
Reasons.
2

Acts 14. 16.

Colos. 1. 26.
Rom. 16.

The 3. admonition.

The word is preached alike, but all profit not thereby, and they that doe, haue not the like measure of grace.

Iob. 5.

The Lord
must be our
teacher, or els
we cannot
learne.

1. Cor. 3.

He onely must
giue encrease,
or else all is in
vaine.

Phil. 1. & 2.

He must begin
to build vs, and
he must finish
the worke.

Gods good
pleasure is the
cause that
some haue
grace giuen
them, others
haue not.

A threefold
calling.

learned of the father, come, we gather with Augustine, *de praedest. sanct. cap. 8.* that euery one truly who doth not come, hath neither heard nor learned of the father. For this schoole (as the same man notably saith) is farre off from the senses of the flesh, wherein the father is heard and teacheth, that men may come to the sonne. There is also the sonne himselfe, because he is his word, through which he so teacheth, neither dealeth he with the care of the flesh, but of the heart.

But we heare also the Apostle saying: *Wee are Gods husbandrie, and Gods building.* And, *Paul planteth, Apollo watereth: but neither he that planteth, nor he that watereth, is any thing, but God who giueth the increase.* From him is the beginning, the progresse, and the accomplishment of euery good worke, as the Apostle saith: *He that hath begun in you this good worke, will make it perfect vnto the day of Christ Iesu.* And againe, *It is God who worketh in you to will and to do.* And least peradventure a man should aske, why are these speciall benefits of grace giuen to some, and denied to others: he addeth in the same place, that he doth so *of his good pleasure.* To which sentence the words also Colos. 1. doe manifestly giue testimonie, where Paul saith: that the mysterie kept secret from all ages, *is now reuealed vnto his Saints, to whom it pleased God to make it knowne.* As if he should say, that no not at this present is this mysterie made manifest to all and euery one, but vnto the Saints of God, that is to the Apostles, and to such who by their meanes haue beleueed. And least thou should aske, why it hath been, and is reueiled daily to his Saints, and not to the rest, he addeth straightwaies: *to whom he pleased:* as Theodorite and Theophilact haue well considered in the exposition of this place.

By all these things it is very plaine, that the workes and gifts of the diuine grace are neuer bestowed alike vpon all, but differ very greatly. For wee see a three-fold calling. One generall of all, by the voyce of nature, which neuer ceaseth: an
1 other speciall, by the voyce of the Gospell, which also alreadie
2 is made common to all, since the Gospell is preached in the
3 New Testament to euery nation: and thirdly, whereby the
elect

elect are called, whereof it is said: *Whom he hath predestinated, them also he called*, not verely with that calling, (saith Augustine, *De persec. sanct. lib. 1. cap. 16.*) whereof it is said: *Many are called, few are chosen*: but with that, whereunto whosoever belong, they are taught of God. Neither can any one say: I haue beleueed, that so I may be called, because the mercie of God preuenting him, he is so called, that he might beleue: and none of these perisheth. For *whatsoever the father hath giuen me*, (saith the sonne) *commeth vnto me, and I will lose none of them.* *Rom. 8:*

Of this varietie of the grace and gifts of God, soundly and plenteously intreateth the author of the bookes of the calling of the Gentiles, whose words among other are these, *lib. 2. cap. 3.* *The height of the rich wisdom and knowledge of God, (whose iudgements are vnsearchable, and his waies past finding out) hath alwaies so tempered mercie and iudgement, that by the most secret will of his eternall counsell, he will not haue the same and like measure of his gifts to bee in all throughout all generations, and among all men. For he hath after one manner benefited those, whom he thought meete to know him by the testimonies of heauen and earth: and another way those, for whom he would provide not only by the seruice of the elements, but also by the doctrine of the Law, the oracles of the Prophets, the signes of miracles, and the workes of the Angels. But what should be the cause, or the reasons of these differences vnder the same grace, while the Scripture is silent, who shall speake, saith he? Let men with patience and quiet mindes be ignorant of a secret so farre from the thought of man, wherein the knowledge of Paul the Apostle passeth from disputing to wondring. Let a fuller handling of this argument concerning calling (which whether it worke in euery man, or people, and among men generally, is appointed from above, and greatly to bee considered) be setched from the same author, who was a man (as the verie matter sheweth, and Erasmus in his preface iudgeth) diligently exercised in the sacred Scriptures, and of a sound and sharpe wit.*

CHAP. VII.

Testimonies of the old Testament are examined.

Gen. 3.

Thes. 3.3.

The breaking
of the Serpents
head by Christ
is proper to his
members.

Colos. 1.

Ambrose in
epist. ad Col.

De pass. & cru-
ce Domini.

1. Thes. 3.3. and
5. 23.

Let vs proceede to the places of the olde Testament. First, the promise is cited Gen. 3. *The seede of the woman shall breake the serpents head.* This promise is to be taken, saith this disputer, of whole mankind, and of the whole repaying of the whole kind. But this disputer is farre wide, extending the blessing, which is proper to the Church, vnto strangers: for the sonne of the virgin, Iesus Christ, is promised, who should destroy the workes of the diuell, and hee being conquered, should set his Christians at liberty from his power, to raigne for euer with himselfe, in the inheritance of the Saints. Hereupon saith Paul, Rom. 16. v. 20. *The God of peace shall treade Satan vnder your feete shortly.* Where he restraineth without question the victorie against Satan vnto the faithful, of whom also, Col. 1. he saith, *He hath made vs meete to be partakers of the inheritance of the Saints in light, and hath deliuered vs from the power of darkenes, and translated vs into the kingdome of his deare sonne, to wit, through faith: without which* (saith Ambrose) *there is no going out of bell, or out the power of darkenes, wherein we were held captiue of the diuell.* Moreouer, that reparation and victorie against Satan, as it is promised, respecteth not onely the merite, but also the efficacie of Christ, whereby he maintaineth and preserueth in the conflicts of this life, the saluation which he purchased for vs, and strengtheneth vs against the diuell, the world, and our owne flesh, with the vertue of his spirit, vntill at length we obtaine full victorie. For it is the worke of our Saniour (saith Athanasius) *not onely to deliuer vs from bondage, but to destroy the author thereof, least he growing strong, doe supplant vs, and make void the conquest of the deliuerer.* And now experience and Scripture teach it to be farre off from al the sonnes of Adam, to be after this sorte victors ouer Satan: but that victorie

rie God bestoweth vpon his Saints. And also by those words in Moses, *I will put enemie betweene thee and the woman, betweene thy seede and her seede*, the reprobates are manifestly excluded from the promise: for they are ioyned to the diuell, who is the head and father of reprobates: and against this kingdome of Satan, that is, against the diuell and his members, victory is promised to the Church through Christ, for in the seede of the woman, altogether as in the seede of Abraham, the sonnes of the promise are accounted, Rom. 9. 8. and 4. 16.

But let vs see the pretie reasons of the Aduersarie. First, he will haue this place to be vnderstoode of the whole repaying of whole mankind, because not onely a part of the bodie of the diuell, but his head should be broken. A fine reason, as though the head also were not a part of the bodie. Secondly, because the head of the diuell was to bee broken through Christ, we must needes vnderstand, that so the diuell is troden down, that he doth not exercise the power of death any longer against them for whom he is destroyed. But this hath place onely in them, who are the members of Christ. He bringeth also for declaration those sayings: *that the prince of this world is cast forth: that the sonne of God came to destroy the workes of the diuell: that by death he hath destroyed the diuell: that the diuell and all his power was triumphed ouer.* Also, *that he comming vpon the pallas of the strong armed man, ouercame him, and tooke away all his armour, and diuided his spoiles.* From these he laboureth to inferre, that not any one is excepted, who hath been brought vnder the power of the diuell, whom Christ hath not deliuered from him, or else to whom the head of the diuell is not broken. These words be talke, but not weighty reasons. For so Augustine discoursing of those things very exactly saith, *Tract. 53. in Ioh. The deuill possesse mankind, and held them guiltie of punishments by the haunting of sinnes: he bare rule in the hearts of unbelieuers. But by the faith of Christ, through his blood, which was shed for the remission of sinnes, thousands of beleuers are set free from the power of the deuill. This thing he called iudgment,*

The reprobates are excluded from the promise.

The aduersaries reasons to proue reprobates to be deliuered from Satan by Christ.

2

Ioh. 12.
1. Ioh. 3.
Heb. 2.
Colos. 2.
Luk. 11.
Marth. 12.

The deuill is overcome and destroyed for the faithfull onely, and in them.

ment,

ment, separation, and expulsion of the deuill from his redeemed ones: The same man a little after: God foresaw what he knew, that after his passion and glorifying, many people through out the world should beleue, in whose hearts the deuill was, whom when they renounce through faith, he is cast forth, to wit, out of the hearts of the faithfull. The Matter of sentences following Augustine in like maner, expoundeth those places, lib. 3. dist. 19.

Therefore they are the beleeuers, out of whom he is cast out. In these he is abolished, ouercome, and conquered, and his workes are destroyed: but in the vnbeleeuers, in whom the prince of this world as yet is effectually, he ceaseth not to exercise a lamentable triumph, vntill they also through faith, which is our victorie, get out of the snare of the deuill, of who they are held captiues. And this the words of Iohn do plainly confirme. For if he who committeth sinne, be of the deuill, and hee who is borne of God, sinneth not: surely the workes of the deuill are in very deepe destroyed in none but in the regenerate.

But if Satan be abolished and conquered, he is once and for all men together destroyed. Not so. For euen the last enemy, death, shall be destroyed, and there shall be that most famous triumph of the last day ouer Satan: yet how great shall their number bee, ouer whom death, and he that hath the power of death, the deuill, shall for euer raigne? Neuertheless, all things then shall truly bee subiect vnto Christ, (witnesseth the Apostle) as euen now all things are subiect vnto him after a sort. Contrarily how vnskillfully doth Huberus except, y^e al things cannot be said to be subiect vnto Christ, if the greatest part of Satans kingdom be not ouerthrowne by him. Yea the whole kingdom of Satan shall be destroyed by him, specially at the last day: but for that cause there is no neede, that Christ should adoept all none excepted into his kingdom of grace and glorie. In the meane while all reprobates with the deuill and his angels are and shall be for euer put vnder the Lords feete, and hee shall take vengeance on them in vnquenchable fire, as vpon subiects that are rebel-

lious,

Eph. 2.

1. Ioh. 3.

2. Tim. 2.

1. Ioh. 3.

Obiections.

1. Cor. 15.

Answer.

All things are
subdued vnder
Christ, and yet
Satan raignes
in the repro-
bates.

Reprobates
and Satan are
vnder his po-
wer to be dam-
ned.

lious against his kingdome of power. For they know, who haue read the Scriptures, and ancient interpreters of them, that the kingdome of God is one thing, which is called the kingdome of grace: and the kingdome of glorie is another thing: and there is also that, which is commonly called the kingdome of power, wherein the vngodly euery one with the deuils are comprehended. But the faithfull be that kingdome of grace, which is here vnto the end of the world, albeit not from hence, because we are strangers in the world, and it hath the tares mingled with it vnto the haruest, saith Augustine *tract. 115. in Iob.*

The kingdom
of God is take
many waies.

1

2

3

Psal. 145.

As touching the parable of the strong armed man, albeit I denie not, that he may be said to be cast euē out of the world, as farre forth as after the passion of Christ, people through the whole world beleueed, as before Augustine declared: yet he is not described as altogether cast out of the house, that is, the world, but as bound rather therein. Neither be al his armour, all men: but it is a complete harnesse in Greeke; out of the which Satan is so stripped by that strong man that came vpon him, that without his becke he cannot so much as moue himselfe. And whereas the vncleane spirit is said to returne into him from whom he went out, that comineth to passe, because many renounce the deuill more in tongue, then in heart, and in a true faith, and vnder the cloke of religion they are secretly euill: whom it is no maruell that we see to fall againe, and that their last end is worse then their beginning. See Augustine in Psal. 48.

Luk. 11.

* *perit*

There is another place, Esay. 53. *We all as sheepe haue gone astray, and euery one hath turned aside into his owne way, and the Lord hath laid the iniquities of vs all vpon him.* Therefore the sinnes of all men, whether they beleue, or not beleue, are satisfied & purged in very deed by the sacrifice of Christ. Vnto the antecedent is answered, that the words of the text may be taken as the voice of the faithfull; the Prophet in his owne and in the person of such as are like him speaking, of vs all: as in Paul also Abraham is called the father of vs all, and Ierusalem the mother of vs all. Certainly Augustine de pecca-

Esay. 53.

Rom. 4.

Gal. 4.

SORUM

The true meaning of vs all in the words of Esay. 53.

torum merit. & remiss. l. b. 1. cap. 27. writeth thus: *It is the voice of all the members of Christ: wee all as sheepe haue gone astray, and he was giuen for our sinnes.* Likewise S. Peter applieth this place of the Prophet vnto the faithfull, saying, 1. Epist. 2. *Ye were as sheepe going astray: but ye are returned vnto the pastor and bishop of your soules.* And certainly that confession, *We all haue gone astray like sheepe,* is not the propertie of men that perseuere and abide in sinnes: to say nothing, that it is spoken in the time past, *we haue gone astray,* as of men conuerted alreadie vnto the shepheard of their soules.

And it is a very childish cavill, that the aduersarie would haue the words not to be spoken of the vniuersalitie onely of the faithfull, because the hearers of Esay were not all faithfull. For this was no let, but the Prophet in those words might expresse the benefit of grace, which belongeth vnto the vniuersalitie of the faithfull. What shall wee say of Paul? had he onely the faithfull about him, or is he heard or read at this day of the elect onely? And yet nothing fearing such captious wresting, he writeth as of the faithfull and elect: *the father of vs all, the mother of vs all.*

Rom. 9.
Heb. 11.

Secondly, though we graunt that the iniquities of all men were laid vpon Christ; we denie the consequence, that therefore by the sacrifice of Christ the sinnes of all be in very deed cleansed, and that all are iustified, and receiued into grace. For to the intent that the sacrifice and merit of Christ may profit vs to righteousness and grace before God, we neede application by faith. *For being iustified by faith we haue peace towards God: and without faith it is impossible to please God.* Here vpon it is added in Esay: *My righteous seruant by the knowledge of him shall iustifie many, and he shall beare their iniquities.* Albeit therefore he hath borne the sinnes of all by sufficiency: yet properly they bee accounted his redeemed ones; in whom the true knowledge or faith of Christ shineth. But of this place more in the next booke following.

There is objected besides, that which the Lorde saith,
Zach.

Zach. 3. *I will take away the iniquities of this earth or land in one day.* But it may bee vnderstoode of Iudea, that being at one with his people, he will at length deliuer them from the vexations and molestations of their enemies, which hitherto they haue indured, while God was angrie with their sinnes. Which exposition that restraint which is added, confirmeth, (*of this earth*) Further, if we like better to expound it of the whole earth, there will be the same sense, which was before in the sayings of the redemption and attonement of the world. Certainly. Apoc. 13. It is read, that the whole earth followed the beast. Yet it cannot bee thence inferred, that all and euery man in the whole world haue fallen from God, and that Christ hath not had his Church remayning among mankind.

Further, there is brought forth the promise made to Abraham, Gen 12. and 23. *In thy seede all the Nations of the earth shall bee blessed.* Where the aduersarie will haue that *blessed seede* to be meant of all men without exception. This that he may wrest out, he expoundeth (*all Nations*) euery one of all Nations. But whether should we beleue? Huber, or Paul the Apostle of Iesu Christ? *Therefore of faith is the inheritance* (saith Paul, Rom. 4.) *that it may be sure to the whole seede, not to that only, which is of the Law, but also to that which is of the faith of Abraham, who is the father of vs all, as it is written: I haue made thee a father of many nations.* And Rom. 9. *Not they that are the sonnes of the flesh, are the sonnes of God, but the children of promise are counted for the seede.* And the same sense he at large repeateth, Gal. 3. *The Scripture foreseeing, that God would iustifie the Nations through faith, preached the Gospell before to Abraham, saying: In thee shall all Nations be blessed. Therefore they which are of faith, are blessed with faithfull Abraham.* What either ignorance then or malice is it, to gaine say so plainly the exposition of the Apostle, and shamefullie to reuile them as enemies of that blessed seede, who (*by seede*) doe vnderstand with Paul the faithfull euery where of all Nations and countries? Paul then is an enemy of that seede. He vpon that, Augustine is an enemy

Apoc. 13.

Huber. th. 179.

Gen. 12. & 23.

All Nations
taken for the
faithfull in all
Countries.

mie

mic, tract. 1. in primam Ioh. Ambrose in Luc. lib. 3. and the whole companie of the fathers.

But (by all nations) euery one of all nations doe follow vniuerſally. This glosſe doth not alwaies, but moſt often deceiue. Beſide the examples aboue alleadged, let theſe alſo here be conſidered. Pſal. 22. *All the ends of the earth ſhall remember and turne to the Lord, and all the families of the nations ſhall bow themſelues before thee.* And Pſal. 72. *All kings ſhall bow to thee, all nations ſhall ſerue thee.* And Pſal. 86. *All nations ſhall come and worſhip thee O Lord, and ſhall glorifie thy name.* Theſe prophecies, as Auguſtine and Baſill interpret them, are fulfilled in the conuerſion of the Gentiles, while of all Gentiles ſome doe receiue the brightnes of diuine knowledge.

Auguſt & Baſill, com in Pſal.

Eſay. 2.

So in Eſay it is foretold, that *in the laſt daies all nations ſhall come to the mountaine of the Lord*, and that the people ſhall walke in his law. Where againe Baſill reiecting this their filthie glosſe, admoniſheth, (which thing the very matter alſo proclaimeth) that it is not to bee taken of the whole number in the land of the liuing, or of all men, whom euery nation euery where comprehendeth.

Theſ. 1. 81.

Hence now there appeareth plainly an anſwer alſo to the ſaying, Pſal. 2. *Aſke of me and I will giue thee the nations for thy inheritance, and the ends of the earth for thy poſſeſſion.*

Lib. 1. de ſermone Domini in monte.

What adoption is.

Aug. in Pſal. 2.

Therefore (ſaith Huber) the adoption of all nations to bee Chriſts inheritance is promiſed. I graunt, but not of al men, whom euery nation containeth. For the doctrine of the Apoſtle, ſaith Auguſtine, termeth that to be adoption, whereby we are called into an eternall inheritance, that wee may bee coheires with Chriſt: and with God being as ſonnes, may enioy eternall life, being reformed through the acknowledging of him vnto the image of God. But this belongeth not to all. Whereupon (as the ſame father expoundeth) the meaning is: *Aſke of me, to wit, that the nations may be coupled to the name of Chriſtians, and ſo redeemed from death, and may be poſſeſſed of God: and I will giue thee the nations to bee thine inheritance, whom thou maiſt poſſeſſe vnto their ſaluation,*

tion, that they may bring forth spiritual fruites vnto thee. Neither doth the holy Ghost himselfe otherwise expound it by the mouth of Dauid, Psal. 22. *All the ends of the earth shall remember, and turne to the Lord, and all the families of the nations shall bow themselves before thee.* For by faith and repentance, all nations vnto the ends of the earth are made the inheritance, and peculiar people of God, which was the peculiar dignitie of Israel in old time. In respect of which grace *Psalm. 72. Esay 19.* it was also promised to Abraham, that *he should be the heire of the world.* Notwithstanding it is true as touching dominion, that all are subiect vnto Christ, not onely all men, but also all things els in heaven and earth.

That which is lastly alleadged of the scape goate, *Leu. 16. Leuit. 16.* (that as all the finnes of the children of Israel were put vpon that goate, to bee caried into the wildernesse: so also Christ bore all the finnes of the people and tookethem away) confirmeth our opinion, and not the aduersaries. For not the sins of all men, but of Israel onely, were laid vpon the goate: so Christ hath taken away the finnes of Christian people, who, as the Apostle witnesseth, is the Israel of God, prefigured by *Gal. 6.* that carnall Israel.

And these things of the first ranke of arguments. Where now the indifferent reader may iudge, whether the reproches sticke vpon vs, or vpon the aduersarie, wherewith he would defame vs: as though forsooth wee must needs correct, amend, polish, cut away, and abuse the speech of the holie Ghost throughout the Gospell. Trifles. *Thes. 188.*

VNTO THE ARGVMENTS OF THE SECOND RANKE.

CHAP. VIII.

Wherein generall solutions or answers are contained.

Hitherto answer hath been made vnto generall speeches. The second classe or ranke followeth, wherein
H the

Theſ. 23.

Three generall
obſervations.

1

Of particulars,
an vniuerſall
concluſion
doth not fol-
lowe.

the aduerſarie purpoſeth to proue peculiarly, that the repro-
bates (or as he ſpeaketh in his *Compend. theſe* the vnbeleeuers)
are equally redcedmed of Chriſt, as they are, who through
faith are made partakers of ſaluation in Chriſt. But before we
ſeuerally weigh the places of Scripture, which in this rank are
produced, generally it is to be noted, that all thoſe places are
particular of ſome reprobates onely, and ſuch as for a time
haue been mingled with the good in the Church, and coun-
ted in the number of beleeuers, ſo long as the contrarie ap-
peared not in them. And of Particulars, when either both, or
one of the propoſitions is ſuch, it is euident, that an vniuerſall
concluſion doth not follow, as this is of the aduerſarie: that
all reprobates and vnbeleeuers, no leſſe then the elect and tru-
ly faithfull, haue redemption and remiſſion of ſins in Chriſt.
To proue this, he had need of other arguments through this
whole claſſe.

2

*Rom. 1. Ephe. 1.
Col. 1.* And in
the beginning
of other Epi-
ſtles of the A-
poſtle.

Further, ſeeing all thoſe places intreate of them, who are
numbred with the beleeuers and ſanctified in Chriſt, and af-
terward vnmindfull of their calling ſlide into grieuous falles:
or els alſo fall away altogether from the truth, hee taketh a
prepoſterous courſe, who thence ſeeketh to maintaine, that
redemption doth vniuerſally belong as well to infidels as to
true beleeuers. For the proofes which are brought, deſcribe
the benefit of Chriſt in reſpect of faith, and applie it to them,
who were numbred with the Church of God, the faithful and
Saints in Chriſt, beloued and elect of God, becauſe of their
externall profeſſion of faith and repentance, and the waſh-
ing of ſacred Baptiſme which they had receiued. For of ſuch
the Church iudgeth charitably, leauing in the meane while
ſecret things vnto God the ſearcher of the harts, who know-
eth his owne, and can diſcerne betweene them that are fro-
ward, and vpright in heart.

3

Of the falſ and
perſeuerance
of the elect.

Thirdly, it is to be marked, that they that ſo fall, are either
elect or reprobate. For the very elect and true beleeuers doe
often fall into ſins againſt their conſcience, and greatly ſwarue
from the right way; as Dauid and Peter: yet they erre not fi-
nally, but are recouered, and brought backe into the way be-
fore

fore they die, and hauing their iniquitie pardoned them, (which was committed) perseuerance vnto the end is imputed vnto them: as Augustine largely teacheth, *de correptione* Aug de cor. & gratia cap. 7. For the foundation of God is sure, hauing this scale: *The Lord knoweth who are his.* And as the Lord himselfe saith in the Gospell, *It cannot be that the elect should be deceiued,* to wit, finally. For if any of these perish, God is deceiued, and ouercome of mans sinne. But he is neuer deceiued, or ouercome of any thing: Therefore of his elect none perisheth. Neither that onely, but euen true belecuers (seeing all men haue not a liuely faith in Christ, but the elect) are kept by the power of God vnto saluation through faith, as Peter testifieth. And this is the meaning of the promises: *I wil giue vnto them one heart, and one way, and I will make an euerslasting covenant with them, & I will put my feare in their hearts, that they may not depart from me. Also, I will plant them in their land: neither shall they bee any more rooted out of their land, saith the Lord.* Who are these but the faithfull, planted in the courts of the Lord and ingrafted into Christ by a true faith? And by the testimonie of Iohn, *He that is borne of God, sinneth not, because the seede of God abideth in him: neither can he sinne, because he is borne of God. For wee are not borne againe of mortall, but of immortall seede by the word of the liuing God, who abideth for euer.* Which thing seeing it is so, that word being once by regenerating faith apprehended, and receiued into the hart, abideth for euer, and can no more fall away, as Luther hath well obserued vpon that place.

As for that which is objected, that some fall away from the faith, and make shipwracke of it, wee must vnderstand, that faith is often taken for the doctrine of faith. And so many doe fall from faith, going backe from the doctrine which they did professe, & also cleauing vnto doctrines of deuils, while they would seeme to follow Christ, as Chrysostome and Theophylact expound those places, and Cyrill of Alexandria also hath it, that Hymeneus and Alexander made shipwrack concerning faith, because they said, that the resurrection was past alreadie. To this end serueth the answer, that an histo-

Diuersē signi-
fications of
faith.

Credere Deo,
credere Deum,
credere in Deū.
Aug de Tempo-
re Serm. 181.

De fide & ope-
ribus, cap. 18.

Of the fall of
reprobates that
were in the
Church.

ricall faith is one thing, and a iustifying and sauing faith is an other thing: or, that it is one thing *credere Deo*, and another thing, *credere Deum*, and another thing *credere in Deum*: that is, to beleue God, to beleue that he is God, and to beleue in God. To beleue God, is to beleue that the things bee true which he speaketh, which many euill men can doe. And to beleue that he is God, euen the deuils may. But to beleue in God, they onely know who loue him, and who are Christians not onely in name, but also in deedes and life. For faith without loue, is the deuils faith & vaine: but with loue, it is the faith of a Christian. And this faith of a Christian settled in the foundation, suffereth no man to perish, as Augustine writeth, which thing a certaine glosse also of Luthers vpon the 7. of Matth. confirmeth in these words: *That faith which is effectually by workes, purifieth the heart, and such ver- tue standeth unmoueable against all the force of windes, and the power of hell, because it is groundd vpon the rocke Christ.* Otherwise is the state of those, that haue an historicall, deuillish, and dead faith onely, and therefore counterfeite and not true, because it is not liuely: notwithstanding it may bee called true, as touching true notions or knowledge, and agreeable to diuine revelations.

These things as touching the perseuerance of the elect and truly beleeuers, Heerbrandus *Disputatione Tubingensi de electione*, plainly confirmeth, which I here produce, that these new disputers (who now out of the same schoole sow contrarie opinions) may be lesse angrie with vs. For thus it hath determined: that *those who are predestinated to life, do not fall away finally: and that such are they, who vnderstand themselves to be ingrafted into Christ by a true faith. And whereas many doe fall away, who are in writing recorded to haue had faith, that they had onely a temporarie faith, without true regeneration of the heart.* These things saith he, in the foresaid disputation, *thes. 40. 45. & 47.*

Now, as touching the other part, concerning reprobates, who for a time haue a place in the Church among the sonnes of God, that rule is well to bee marked in the second chapter of

of the first of Iohn, verse 19. *They went out from vs, but they were not of vs: for if they had been of vs they had surely continued with vs.* He speaketh of them (as Augustine doth notably set forth this place) who by chance going out, returne not againe: who also when they are within, are not of vs, nor as members are within the bodie of Christ, but as euill humours, with that his bodie is as yet in curing, and the health of it shall not be perfect, till the resurrection of the dead. In the meane time because such persons are not manifest vnto men, they are plainly called belecuers, conuerted, iustified, sanctified, redeemed, disciples and members of Christ, temples and the sonnes of God, yea the elect of God: plainly (I say) they haue these termes, whom we see to professe with vs the same faith and Christian conuersation, albeit in the meane while they be not oftentimes that in very deede, which they are called, before him, who discerneth the intents and thoughts of the heart, and vnto whose eyes all things are knowne and manifest. Ambrose *lib. 1. Com. in Luc. cap. 1.* saith very well: *Not euery one who is iust before men, is iust before God. Men see one way, God seeth another: men in the face, God in the heart, euen he is the iudge of the minde and the fact. Therefore it is perfect praise to be iust before God.* And this very thing doth Augustine largely teach, *de correp. & grat. cap. 7. & 9.* and citeth hither the saying of Christ: *If ye shall abide in my word, ye shall be truly my disciples.* For al that giue their names to Christ, are vsually called his disciples and Christians of Christ, by reason of their profession: but they be in deed that, which they be called, who abide in his word. As the Apostle also saith, *We are the house of Christ, if we hold that confidence and hope (whereof we reioyce) sure vnto the end.* And anon, *We are made partakers of Christ, if wee hold sure vnto the end that beginning, whereby we are sustained:* If not, we are called before men partakers of Christ, of his household, sonnes and heires of God, citizens of the Saints, redeemed and belecuers, but wee are not the same truly before the Lord, who will say in time to come: *I neuer knew you, depart from mee ye that work iniquitie.* Tertullian *de praescrip. haeret.* in the beginning

An excellent
saying.

Chrysostome.

All that are
called christi-
ans are not
such indeede.
Aug. in Ps. 48.

Luther.

Holines gene-
rall and special.

Charitie and
faith iudge di-
uerſelie of a
man.

ſaith: *No man is wiſe, no man is faithfull, no man is great but a Chriſtian, and no man is a Chriſtian, but he that continueth unto the end. Thou as a man knoweſt every one outwardly, thou iudgeſt as thou ſeeſt: and thou ſeeſt, as farre as thou haſt eyes. But the eyes of the Lord are high. Man looketh into the face, God into the heart, and therefore the Lord knoweth who are his, &c.* Chrysostome alſo notably in 7 Math. ſaith: *I beſeech you that ye ſhall not be deceived by the raine of falſe doctrine doth not corrupt the Church which Chriſt hath founded, nor the blaſts of the devill drive it away, nor the force of violent floods doth move it. Neither is it hereto contrarie (ſaith he) that many doe fall from the Church. For not all who are called Chriſtians, are Chriſts: but the Lorde knoweth who are his.* For many wearing the cloake of a Chriſtian name (as Auguſtine ſpeaketh) vnder the couer of religion are ſecretly euill, hauing the name of Chriſt in their lips, but not in their hearts, of whom it is ſaid: *This people honoureth me with their lips, but their heart is farre from me.* Luther alſo in Pſal. 2. vpon thoſe words, *I haue ſet my king vpon Sion, my holy hill,* putteth difference betweene generall and ſpeciall holines. *That is generall, when ſome Church conſiſting of good and bad is wont to be called holie: but that is ſpeciall, whereby the true beleeuers truly and in very deeſe are ſanctified before God, through the holy Ghoſt, whereas the reſt are named holie, and counted Saints, only before men, by profeſſion, and the uſe of the Sacraments.* And in his booke *de ſeruo arbitrio*, cap. 61. he maketh difference betweene the iudgement of Charitie and faith. *The iudgement, or (as he ſpeaketh) the rule of charitie calleth every one that is baptized, holy; becauſe charitie beleueth all things, and preſumeth good of our neighbours: but by the canon or rule of faith he is not holie, (ſaith he) vntill he be declared to be ſuch a one by a diuine iudgement.*

CHAP.

CHAP. IX.

Certaine sayings of the Scripture are examined touching the redemption of reprobates.

THese things thus forewarned in stead of a generall answer; now let vs runne in order through the testimonies of this classe or ranke. The first is cited out of Heb. 6. *It can not be, that they who haue been once inlightned, and haue tasted of the beauenly gift, and haue been partakers of the holie Ghost, if they fall away, that they should be renewed againe vnto repentance, crucifying againe to themselves the sonne of God, and exposing him to ignominie.* They that here be described, are partakers of redemption, and yet reprobates. A particular conclusion followeth in the third figure: Therefore some reprobates are redeemed.

The 1. place for the redemption of reprobates.

I answer. First the aduersarie should haue proued an vniuersall conclusion, and not a particular, as it hath bin said. Secondly vnto the minor I say: they that fall away after illumination receiued, are not forthwith to bee iudged reprobates, and to bee excluded from grace, with Montanus and Nouatus. For euen the elect fall sometime grievously, but they are lifted vp againe of the Lord. And in that the Apostle seemeth to take away hope of pardon from such as fall away, omitting other expositions, Chrysostome Theodorite, Theophylact in their Commentaries, and Epiphanius *heret. 59.* Augustine *in sine exposit. ad Rom.* Ambrose *lib. 2. de pœnit. cap. 2.* and other ancient writers with great consent, and not vnfitly vnderstand the place, that the reiteration of Baptisme, and not the medicine of repentance is taken out of the Church: least the Iewes should thinke, that sacred Baptisme is like to the Iewish washings, which are vsed much and often. But as once Christ died, and death hath no more power over him: so wee are once baptized into the death of Christ, by the lauer of regeneration, and renewing of the spirit, and it is impossible for vs, if wee fall, to bee by it renewed againe

A grieuous fall proues not a man to be a Reprobate.

Some of the olde writers vnderstand by renewing, Heb. 6 a second baptizing.

vnto repentance. Which thing if a man attempt, hee crucifieth againe, and contemneth Christ, as much as lieth in him.

Two proofes
of the aduer-
sarie for re-
demption of
reprobates.

Further, vnto the maior: Albeit I willingly graunt, that the Apostle speaketh of such as bee redeemed, or els as though they were redeemed, according to the foresheved difference of the elect and reprobates: yet the proofes brought in of the aduersarie haue no force. The former of them is, that illumination and participation of the holy Ghost be fruites of redemption: and they that be partakers of the fruites of redemption, are partakers of very redemption also.

Answer.

Redemption is
forgiuenes of
sinnes.

The bad haue
many gifts
common with
the good.

2

I answer: Paul Colos. 1. and elswhere defineth redemption to be the forgiuenes of sinnes: but that sinnes bee forgiven a man, and therefore that he is iust before God, & heire of eternall life, cannot hereof straightwaies be gathered, because he is inlightened with the knowledge of the truth, or hath receiued some other gifts of the holy Ghost: for there be many gifts of the spirit common to good and bad. Mar. 7. 22. and 1. Cor. 12. 3.

The later prooffe of Huber is this: That which is done againe, must needs be done once alreadie: but they that perish, crucifie the sonne of God againe to themselues: Ergo, he was crucified for them alreadie before, to wit, to their profit and redemption.

Answer.

Marke this ex-
position of
crucifying a-
gaine to them-
selues, &c.

But this sophisme is patched together of meere fallacies, *compositionis & dictionis*, and concludeth more then was in the premisses. In the minor the word (*againe*) must not be construed with (*to themselves*) but with the word (*crucifie*) as it is one word in Greeke *αὐτοῖς σταυροῦντες*. Wherefore it onely followeth, if he bee crucified againe, that Christ hath been once alreadie crucified. Then, seeing men cannot at their pleasure crucifie the sonne of GOD indeede, it is added in stead of correction, that *to themselves*; that is, as much as in them lieth they crucifie him againe: and the sense will bee impious altogether, if a man expound that word (*to themselves*) that is, for their owne profit and redemption they crucifie Christ againe, as it is taken in the conclusion.

Another

Another place is Heb. 10. *Seeing therefore brethren, wee have libertie to enter into the holie place by the blood of Iesu, let vs goe with a true heart and confidence. For if we shall sinne willingly after the knowledge of the trueth receined, there remaineth no sacrifice for sins.* And a little after: *Of how greater punishment, thinke ye, shall he be thought worthe, who shall tread vnder his feet the sonne of God, and shall count the blood of the conenant, wherewith he was sanctified, a prophane thing, and shall despite the spirit of grace?* This place Huber simplie vnderstandeth of reprobates: but they are not straightwaies to be counted for reprobates, and to bee barred of all hope of pardon with the Nouatians, who after the knowledge of the trueth, wittingly and willingly peraduenture fall. And in that it is said, that there remaineth vnto them no sacrifice for sins, but an expectation of iudgement, of this there is diuersitie of opinions. I take it as most simple, that there be no more sacrifices for sinne, as of old vnder the shadowes of the Law: that Christ was once offered, to take away the sinnes of many, and will not come againe to die for sins the second time, but to iudgement; for their saluation doubtles that looke for him, but for their punishment that sinne, specially that sinne willingly after they haue receiued the knowledge of the trueth. Vnderstand notwithstanding conditionally, to wit, vnles they repent, as Theophylact well expoundeth, and the vse of the Scriptures requireth, 1. Corin. 6. 9. Apoc. 22. 15. Iere. 18. 7. Certainly I easily graunt, that these of whom the Apostile intreateth, are to bee placed in the number of the redeemed, vpon the foundation before set downe, to wit, as farre forth as they professing the same faith and conuersation with vs, we are bound to account them for our brethren, for the household and heires of God, and for such as are sanctified by the blood of Christ, vntill happily they bee made knowne not to bee of vs. All these things certainly the text plainly sheweth to bee spoken of the Apostile, in respect of faith which a man seemeth to haue, and not of vnbeleefe, much lesse of reprobation.

An exposition
of the words:
*there is no more
sacrifice for sin,
&c.*

We must take
euery one in
the Church
for a brother,
and redeemed
for his profes-
sion sake, till
the contrarie
appeare.

The third place is 1. Cor. 3. *Ye are the temple of God, and the*

The 3. place
1. Cor. 3.

*Ephes. 2, 21.
1. Pet. 2, 5.*

True members
of Christ can
neuer finally
fall away, yet
they may sinne
griuouslie.

Psalm 37. 24.

John 10.

Rom. 11. 29.

2 Cor. 4. 9.

What mem-
bers may pe-
rish.

1. John 7.

*De Correp. &
grat. ca. 9.*

A notable say-
ing.

The 4. place.

Rom. 14.

1. Cor. 8.

*the spirit of God dwelleth in you. If any destroy the temple of God, him will God destroy. That he shuld speake here of reprobates (as Huber thinketh) it is vnlikely: for he speaketh of the Church, which he had called Gods building, and now calleth it Gods temple, as elsewhere this spirituall building and habitation of the liuing God is at large described. As for the threatning, it belongeth to the authors of schismes, who through meere ambition, by factions distracted and prophaned the Church of Corinth, which God had cōsecrated to be a temple for himselfe. The like place commeth againe, chapter 6. Know yee not that your bodie is the temple of the holie Ghost, who is in you? There speaking to each beleuer, he calleth them the temples of the holy Ghost, as also the members of Christ, saying: Know ye not that your bodies are the members of Christ? that thereby they might with greater care auoide all pollutions of the flesh. But hereupon it doth not follow, that some being truly the members of Christ, and the temples of the holy Ghost, shal perish for euer. It cōmeth to passe surely, that such fearefully sometime defile the selues, but not finally. An exāple hereof is the repentance of David: and the promises beare witnes: *If the righteous falleth, he is not cast away, because the Lord vpholdeth him with his hand. No man shall take my sheep out of my hand.* And in Paul, *The gifts and calling of God are without repentance. We are cast downe, but we perish not.* saith Paul. But that they perish in their sins, who were accounted the members of Christ, and the temples of God, it is no new thing: but if they had been of the true members of the Church, they had doubtles continued with vs, as Iohn saith. For there bee sonnes of God (saith Augustine) who are not as yet such vnto vs: and there be some againe, who for the grace which they haue receiued for a time, are called of vs the sonnes of God, but yet are not such with God. And as the sons, so also the temples of God, and members of Christ, are to be accounted.*

The same answer serueth vnto the sayings: *Destroy not him with thy meate for whom Christ died: neither destroy the worke of God for meate sake.* Also, *Shall thy weake brother perish*

rish through thy knowledge, for whom Christ died? As touching the elect we graunt, that the true beleeuers, but weake in faith, are very often grieuously shaken with offences, yea destroyed and lost, as touching the authors of offences, through whom there is no let but they should perish. Yet the Lord is able to establish them, and also will establish them, though they bee inconstant and wauer. But as touching the reprobates, falling away from the truth for offences and other causes, and vterly perishing, they are called, redeemed, & iustified by the death of Christ, as farre forth as in the iudgement of the Church, they obtaine for a time a place among the iustified and redeemed of Christ, as I haue often said already.

How a weake brother may be said to perish and be destroyed.
Rom. 14. 5.
How Reprobates falling from the truth and perishing, are said to be redeemed.

In like sort is that to bee vnderstood, which 2. Pet. 2. wee reade of false prophets that perish, *that they denie the Lord who bought them.* Doubtles the Lord is said to buy them, as farre forth as they are numbred for a time among the faithfull, whom he hath redeemed not with siluer and golde, but with his precious blood. For out of the Church it selfe shall arise rauening wolues, not sparing the flocke, and speaking peruerse things to draw disciples after the. But what saith Iohn?

The 5. place.
2. Pet. 2.
How the Lord hath bought Reprobates.
1. Pet. 1.
Acts 20.

They went out from vs, but they were not of vs: for verely they had continued with vs if they had been of vs. Further, this is rightly referred to the boasting of the false prophets, that him in very deede they denie, whom they call their Lord and redeemer: and bragge of libertie, when in trueth they bee the seruants of corruption and sinne, as Peter himselfe declareth, and the Epistle of Iude confirmeth. For these seducers secretly crept in, are thus there described, *that they turne the grace of our God into wantonnes, and denie God the onely Lord and our Lord Iesus Christ.* But let vs also consider the words that follow: for Peter addeth: *If they who haue escaped the filthiness of the world through the knowledge of the Lord & Saviour Iesus Christ, be afterwards againe intangled therein, and bee overcome, their last condition is worse then the former, and it were better for them not to haue knowne the way of righteousness, then after the knowledge of it to goe backe, as the dogge to his vomite.* Out of these words the aduersarie indeuoueth to

How they are said to denie him & bought them.

2. Pet. 2. 20, 21.
22.

collect,

collect, that many indued with true faith and conuersion, and therefore by his death and blood washed, and iustified, doe perish for euer. I answer as afore, that here properly the question is not, whether some indued with true faith and conuersion, doe so fall backe, that they perish: but this the aduersarie was to proue, that the reprobates vniuersally no lesse then the elect, and all vnbeleeuers no lesse then the faithful, are made partakers of redemption in Christ. Which thing cannot bee concluded out of the Apostles words, seeing he speaketh not but of them, who through the knowledge of Christ had escaped the pollutions of the world, which Huber himselfe will haue to bee referred to their faith and conuersion.

Peters words
expounded.

Marke this
touching
back-sliders.

De fide & op-
rib. ca. 23. See
also in Psal. 48

Secondly, as touching those who falling rise not againe, I denie, that such were truly washed in the death and blood of Christ, and iustified, or were indued with a true and liuely faith in Christ. For the contrary hath beene aboue shewed out of the doctrine of Peter, and other seruants of Christ. Neither saith Peter here, *It had bin better for them neuer to haue had true faith, or els to haue obtained righteousness, then afterward to fall backe from true faith and righteousness*: but hee onely saith: *It had been better not to haue knowne the way of righteousness, then after the knowledge of it to goe backe from the holy doctrine taught them.* And we denie not, that many who had cast away corrupt opinions of God, and of matters belonging to religion, and had imbraced the trueth, doe afterward fall away from true doctrine to old, or els new errors, and by this meanes slide backe from faith, that is, from the doctrine of faith. We confesse also that many, who (as Augustine weigheth this place) either by fained promises, or externall reformation of maners had forsaken the filthines of the world, to wit, adulerie, fornication, vncleannes, wantonnes, idolatrie, witchcraft, drunkennes, bankettings, and the like, doe inthrall themselves againe vnto the same, & liue in all filthines, and so runne into a more grieuous iudgement, then if they had neuer knowne the way of righteousness. But they, who doe after some sort or other auoide the filthines of
the

the world, are not straightwaies to bee accounted washed in the blood of Christ, and iustified before God. For so, as many as among the Heathens haue liued honestly, or forsaking the filchings of their former life, haue begun to be sober, shuld be also accounted for men washed and iustified in the blood of Christ.

Neither be the things which Huber inferreth, of any force: *they had escaped filthines through the knowledge of Christ, and are said to haue knowne the way of rightconsnes, and the holie commandement, that is, the holy doctrine of the Gospell is said to haue been deliuered vnto them.* Therefore they had true faith in Christ giuen them. As though the faith of Christians were nothing els, than the bare knowledge of Christ, or of the way of righteousnes and of the holy commandement. Surely the very deuils haue a knowledge of Christ, and that greater then men. But they are insnared againe: therefore *Obiection.* they were once set free and at libertie. I graunt in part: they *Answer.* were escaped from their former errors, and their outward wicked conuersation, wherein while they are againe intangled, they be polluted afresh, and like dogges eate againe their vomite, which they had alreadie cast vp, after that sort doubtles, as hath been spoken, to wit, either by fained promise, or els truly (as Peter saith) while laying aside their wonted errors and maners, they bee honest for a time, not walking any longer in wantonnes, lusts, drunkennes, surfettings, banquettings, and abominable idolatries, or running any longer with prodigall persons vnto the same excesse of riot, as Peter saith, 1. Pet. 4. But not all, in whom there is seene some reformation of maners, haue purified mindes through the spirit and faith vnfained, with loue voide of dissimulation from a good conscience and a pure heart. *2. Pet. 2. 18.*

There be cited also the words of Peter, 2. Pet. 1. where he *The 6. place* speaketh of him who professeth faith, but hath not workes, *2. Pet. 1.* that he is blinde, and hath forgotten that he was purged from his old sinnes. Therefore false christians and hypocrites, who perish at the length, were sometime elensed and iustified from their sinnes, no lesse then they, whose faith by good workes is effectuall

The 2. exposition of Peters words, how a hypocrite falling away is said to haue beene clemented from his olde finnes.
Acts 22. 16.
Augustine.

Visible and invisible sanctifications.

effectuall and abideth. The answer hereunto is the same that was before: It must bee vnderstood according to the vsage of the Scriptures, which call them Saints, iustified, and clemented from finnes, as many as are baptized into Christ, and ingrafted into his Church. Because the Church ought to take them for such, according to the iudgement of charitie, albeit before God oftentimes they bee not such. Further, the sense may bee this, that such haue forgotten their baptism, which is a certaine visible sanctification, and purgation from sins, according to that saying: *be baptized and wash away thy sins.* But as Augustine very well maketh difference betweene visible and invisible sanctification, *Man by visible Sacraments through his ministerie doth sanctifie, but the Lord by invisible grace through the holy Ghost, wherein lieth the whole fruite of the visible Sacraments: and some men haue invisible sanctification, and it doth them good without visible Sacraments: but visible sanctification which happeneth by visible Sacraments, a man may haue without the invisible, but it can doe him no good. For visible baptism without invisible sanctification did nothing profit Simon Magus.* These things Augustine *super Leuit. l. b. 3. quest. 84.* whereunto Luther also consenteth vpon the second Psalme.

The true method and sense of Peters words.
2. Pet. 1. 3 to verse 12.

But it is too absurd and foolish, that the aduersarie labourereth to wrest to his purpose also that notable description of the grace of God towards the faithfull in the beginning of the chapter in Peter. Peter (saith hee) testifieth, that they may be damned, who haue already obtained faith and saluation, and all things belonging to godlines. But what if this be denied him, how will he proue it? Because (saith he) he objecteth vnto them blindness. But (good sir) it is plaine to euery one by the text, that that vpbraiding pertaineth not to true beleeuers, whose faith is effectually by loue, but vnto false Christians: who hereby, that they shew not their faith by works, doe sufficiently declare, that they are not indued with true faith, but are blind and see nothing. Certainly it is plaine deceit, willingly to confound together those two most diuers sorts of men, which Peter purposely seuereth, and not to regard

regard what agreeth fitly to either. First vnto those that are truly conuerted, and indued with a liuely faith in Christ, belongeth that setting out of grace; *that the diuine power hath giuen vnto them all things belonging to life and godlines; that they are called to glorie and vertue; that they haue obtained great and precious promises, and are made partakers of the diuine nature, being escaped out of corruption in the world.* These things are spoken of them, who had obtained like precious faith with Peter and his like, which surely cannot be spoken of them, who haue only an historicall and dead faith, that is, the faith of deuils and not of Christians. Secondly, by way of exhortation he carefully seuereth a liuely and a dead faith: that they who haue a liuely faith, doe shew it by workes, and by adding to faith vertue, to vertue knowledge, to knowledge temperance, long suffering, godlines & loue, are not found idle and vnfruitfull in the knowledge of Iesu Christ. Contrarily he pronounceth them blinde, and such as see nothing, but haue forgotten their purging from their old sinnes, who haue not good workes. Where now by Antithesis he directeth his stile against hypocrites and false Christians: who (as Iames painteth them out) are hearers onely *James 1. and 2.* of the word and not doers, deceiuing themselves, and seducing their owne hearts. And albeit they seeme religious, yet their religion is meere vanitie, and their faith dead. But what is this to the true beleeuers? are they therefore in danger of damnation, because hypocrites perish in their vanitie? Nay it is so farre off, that the Apostle should teach that the true beleeuers are damned, that contrariwise hee witnesseth, that such as bee fruitfull in the knowledge of the Lord, doe more and more confirme their vocation and election, and that it shall come to passe, that they shall neuer fall, but haue a plentiful entrance into the kingdome of heaven.

That which is beside objected out of 1. Pet. 2. that the *The 7. place* reprobates also were laid vpon the corner stone Christ, we *1. Pet. 2.* simply deny, as being farre from Peters words, who writeth of the disobedient Iewes, who were offended at Christ, that
they

* *Ad hoc posito* they were* ordayned to this, he doth not say, that they were esse, non dicit, laid vpon Christ.
imposito Christi.

The 8. place
Gal. 3. & 5. Out of the Epistle to the Galathians, two places also are cited: as that, chap. 3. Paul warneth the Galathians: *Are ye so mad, that when ye haue begun in the spirit, ye would now end in the flesh? Haue ye suffered so many things in vaine?* Also chap. 5. *Therefore stand in the libertie, wherewith Christ hath made vs free, and be not intangled againe in the yoke of bondage. Beshold I Paul say vnto you, if ye be circumcised, Christ shall profit you nothing: ye are made void of Christ; as many as are iustified by the law, are fallen from grace.* Of these words it seemeth to follow, that they may be reprobated, who haue been redeemed and set at libertie by Christ, and who were truly iustified and regenerated, and ingrafted into Christ as liuely members.

Expos. epist. ad Gal. First I answer, that it is not manifest that the Galathians fell away finally: nay in the iudgement of Augustine, they had not yet fallen, or yeelded to the seducers, but were waue-
 Cap. 5. 10. ring, and did not fall away. But yet not to contend about that, whereabout I see interpreters disagree, this is certaine, that if they were already caried away with the error of the false Apostles, yet they erred not finally, according to the saying of the Apostle, *I am perswaded of you in the Lord, that ye will not be otherwise minded.* Whereupon also hee saith not flatly, *ye haue suffered so many things in vaine*, but by way of correction addeth, (which thing Huber of purpose concealeth) *if yet in vaine*, signifying, that he is perswaded of better things, and such as accompanie the saluation of the Galathians, although he speake very sharply to reprove them. Why then doth he so intreate them, as men, that be in the extreame danger of saluation? Because those horrible euils which those seducers labour to insnare them in, were greater than could be vttered, and that sharpenes was good for the Galathians to keepethem in the doctrine of faith, by the consideration of destruction.

Question,

Answer.

2 Secondly the consequence of the propounded argument is denied, which Huber would faine seeme to proue three waies.

waies. First because some beginning in the spirite, doe end in the flesh: The Syllogisme will be thus:

They that begin in the spirite, are iustified and redeemed.

But some beginning in the spirite, are reprobated, because after they haue begun in the spirite, they end in the flesh.

Therefore some of the number of reprobates were iustified and redeemed,

Here the Maior taken vniuersally is denied, therefore the conclusion is of pure particulars. The Maior is true onely of such as haue the spirit of iustification and regeneration. But God doth not suffer those who haue so begun in the spirit, to end in the flesh, but he maketh perfect in them his own good *Phil. 1.*

worke vnto the day of Christ Iesu. Notwithstanding many begin in the spirit, as far forth as they professe the doctrine of the spirit, or of the Gospell, touching free iustification by Christ, or else haue receiued also some spirituall gifts: who, whiles they retorne not from their errors repugnant to the Gospell, whereinto they fell, or otherwise by their vnthankfulness, are deprived of those gifts of the spirit, are said to bee perfected in the flesh, whereas they began in the spirite.

His second prooofe leaneth on the saying: *Haue ye suffered so many things in vaine?* But the Maior is false, vniuersallie taken, hancely this: That whosoever suffer for the Gospell in vaine, they are reprobates, hauing once receiued the grace of iustification. For it may be (as the Apostle witnesseth) that they, who haue not charitie, and therefore neither true faith and iustification, may yet suffer aduersitie, but all in vaine. *1. Cor. 13.*

Thirdly thus he proueth it. As many as be of y^e works of the Law, or would be iustified by works, are subiect to the curse. But some redeemed from the curse of the Law, do fall againe into the Pharisaicall error of the righteousness of workes. Therefore some once redeemed, are againe insnared in the curse. Here the answer vnto the minor is manifest: that they who are truly made partakers of redemption by faith, doe not erre that way finally. But such as abide in that error of the righteousness of workes, whether they haue knowne at any time the truth of the Gospell or no, it cannot be proued, that

that they were euer truly redeemed from the curse. For this redemption belongeth to them onely, who by true faith in Christ are the seede of Abraham, and are heires according to the promise, as is largely taught. Gal. 3.

The 9. place
Gal. 5.

As touching the place Gal. 5. *Stand ye in the libertie, wherewith Christ hath freed vs*, the aduersarie collecteth, that men once deliuered by the blood and death of Christ, may againe lose that libertie, while they abide not in it, but are intangled againe with the yoke of bondage, and so make Christ vnprofitable vnto them, and fall from grace.

Luther of
Christian li-
bertie.

Many fall from
Christian
libertie, but
diuicily.

I answer, the text hath not, stand ye in the libertie wherewith Christ hath freed *you*, as Huber depraueth it: but wherewith he hath freed *vs*. And the opposition of the sonnes of the bondwoman and of the free, of the beleeuers and workers, namely, who standing to set vp their own righteousness, are not made partakers of the righteousness of Christ, doth manifestly shew, that this deliuerance by Christ belongeth not to all without exception, beleeuers and vnbeleeuers: but he that beleeueth in Christ hath that libertie, and doth not lose it finally, because it is eternall. For Christian libertie (as Luther also vpon this place warneth) is such a gift, whereby in stead of sinne and death, we haue righteousness and eternall life, and haue God for euer mercifull and fauourable through Christ. We confesse neuertheles, that many stand not in the libertie, wherewith Christ hath freed *vs*. First, because euen the elect and true beleeuers are often tempted, and intangled in errors repugnant to the foundation, but (as it hath been often said) not finally. Secondly, because many professing faith and Christian libertie, and so farre forth hauing place for a while among Christs freemen, are againe to the losse of their saluation intangled with the bondage of the Law and manstraditions, yea of the world and the deuill. And both of these make Christ of none effect vnto themselves, and fall from grace and consolation: these absolutely and perpetually the other so long onely as vntill they repent.

The same answer serueth to other two places, namely concerning the Jewes, being as certaine branches broken off

off from the Oliue tree, and concerning the Gentiles who should be cut off vnles they continue in the bountifulnes of God. And, *my father taketh away euery branch that beareth not fruite in me: and euery one that beareth fruite he purgeth, that it may bring forth more fruite. Except a man shall abide in me, he is cast forth and withereth, and men gather them, and cast them into the fire.* The simple meaning of these words is, that not all, who by outward vocation are among the people of God, (that greene and fat oliue tree and elect vine) and so are accounted among the branches of Christ, shall be saved: many such haue been long ago cut off, and shall be cut off hereafter for vnthankfulnes. For there are many hypocrites partakers euen after a sort of grace, albeit not vnto iustification: who because in shew for a time they flourish and are greene, but in rendring fruite deceiue the hope of the husbandman, and haue faith in their lips more then in heart, at length are cast away.

The 10. and 12 places.

Rom. 11.

John 15.

Iere. 11.

Esay. 25.

Matth. 21.

Hypocrites for a time flourish as greene branches, but at length are cut off.

But that it happeneth to some of the elect and truly godlie to bee so cut off, it is not onely not proued by these testimonies, but also the contrarie is therein plainly set downe. First, who were the Iewes whom God reiecte? vnbeleeuers, not obeying the Gospell being ignorant of the righteousness of God, and seeking to establish their owne righteousness, and to whom was giuen of God the spirit of slumber, in his iust iudgement, and eyes that they should not see, and eares that they should not heare, as the Apostle describeth those repro- bates. But discerning the elect and godly from them, he saith: *God hath not cast away his people, whom he foreknew.* Again, *Israel attained not that which he sought for: but the elect haue attained it: the rest haue been hardened.* But they were reiecte for vnbeleefe: who denieth it? But by the iust iudgement of God they came not vnto faith, because they were not of his elect. For who will say, euen the veriest foole of all (saith Augustine) that the malicious Iewes, who haue perished in their hatred, and who being of that nation enemies to Christ as yet doe perish, that they are elect and beloued?

The Elect are neuer cut off, nor cast away, proued by three reasons.

Rom. 10. & 11.

8.

Verse 2. & 7.

Secondly, Paul doth not so much speake vnto euery one of

1. Iohn 2. 19.

the elect of the Gentiles, as in common vnto the whole body of such as were couerted, among whom many were in name onely faithfull and members of Christ, when he threatneth them with the example of the vnbeleeuing Jewes. Albeit though it were graunted that the Apostle directeth his aduise to euery elect and faithfull one, yet nothing is thereupon effected, because he speaketh by supposition, that they shall bee cut off, *vnlesse they shall continue in the goodnes of God.* But the elect doe continue, and that they may continue, and may more and more answer vnto their calling, and not receiue the grace of God in vaine, to that very end serue those spurres of exhortations and threatnings profitable vnto them, to put away the securitie of the flesh, wherewith we daily wrestle.

A Syllogisme.

3 Thirdly, Christ Ioh. 15 plainly setteth downe the difference of the two kinde of branches, fruitfull and vnfruitfull: of the truly godly, and of hypocrites hauing a shew onely of godlines, who neuertheles are for their externall profession iudged to be in the vine. And of these the Lord saith, that *euery branch not bearing fruit in him, shall be taken away and burned.* Who are those, but such as haue faith without workes, that is, a dead faith. But of the branches that beare fruite hee saith, that the father will purge euery branch that beareth fruite, that it may bring more fruite. Vnder this proposition now let vs set downe the assumption: But all true beleeuers, in whom faith is effectually by done, and flourisheth by purging the hearts and purifying the soules, are fruitfull branches. *Ergo*, the father will daily more and more purge them: so farre off is it, that they shall be cut off.

The 12. place
Matth 18.
The parable of
the debter ex-
pounded.

The parable also of the debter, Matth. 18. seemeth to confirme, that redemption, that is, remission of sinnes is made voide in some persons. For he that had his debt forgiven him, was for his crueltie towards his fellow seruant, deliuered to the tormenters, till he should pay the whole debt.

I answer, that so great an agreement is not graunted to a similitude in disputing, that it may be applied in euery respect vnto the thing, whereto it is to bee vsed. Otherwise a similitude were not a similitude, but the thing it selfe. The minde
and

and scope of Christ is to bee considered, who meant not to teach, whether sinnes once remitted, were retained or not: but he sheweth, it is required that wee forgiue our brethren their offences, if wee would obtaine the pardon of our offences at Gods hands. Whereupon Christ also concludeth that parable thus: *So also my heauenly father shall doe vnto you, vnles ye forgiue euery one his brother from the heart their offences: that is, as Christ himselſe Matth. 6. largely teacheth: If we shall forgiue men their offences, our heauenly father will also forgiue vs: but if we forgiue not, neither will the father forgiue vs.*

But whether sinnes forgiuen bee retained, wee may reade the opinion of the Schoolemen, 4. sent. dist. 22. & part. 3.

Thom. quest. 88. As there we may see, they dispute the matter very doubtfully and confusedly: but there be farre more plainertestimonies of the sacred Scriptures: *Whom he hath predestinated, them he hath called: whom he called, them he hath*

Whether sins once pardoned be againe retayned.
Rom. 8.

also iustified: whom he hath iustified, them he hath also glorified. I will remember their sinnes no more, saith the Lord. That

Iere. 31.

he also blotteth out as a clowde their sinnes, to whom he is mercifull, and casteth them behinde his backe, yea into the bottome of the sea. These speeches doe sufficiently shew, that when

Esay 44. & 38.
Mica. 7.

God pardoneth sinnes, he so pardoneth, that he for euer forgetteth them, and bringeth them as it were into smoke, and to nothing: and therefore what sinnes he forgiueth, he doth for euer forgiue.

What sinnes God once forgiueth, he euer forgiueth.

But Huber is twise foolish, (that I say not after his maner, mad) who out of the said parable would faine haue it to bee meant, that the sinnes of all alike are pardoned and that the reprobates are as well saued by Christ, as any other whomsoever. Doth he not see the contrary in that seruant? that remission of sinnes belongeth not to all, but to them who confesse their sins, and in humble maner craue pardon for them, being readie also from their hearts to pardon their fellow seruants?

Thes. 270.

One only place remaineth, 1. Ioh. 5. *That they who beleue not God, make him a lier.* Out of which saying this champion

The 13. place
2. Iohn 5. 10.

Ephes. 2.

collecteth, that the promises of grace and life in Christ doe appertain to the vnbeleeuers and reprobates also. Contrariwise Iohn expressely restraineth the promise of life vnto the beleeuers, when he saith, *He that hath the sonne, hath life.* But the vnbeleeuers haue neither the father nor the sonne, but do liue without Christ and God in the world, being strangers from the couenants of promise, and haue no hope as Paul witnesseth. Is this it whereby the reprobates, and vnbeleeuers receiue life in the sonne of God, as this trifler saith? And the man very confident in so grosse ignorance, pleaseth himself, and like proud Goliath challengeth all men to shew how the vnbeleeuers as it is in Iohn, (in whose place he setteth the reprobates) doe make God a lier, if they receiue not life in his sonne? As though here I know not what sharpnes of wit were requisite.

They that beleue not God, make him a lier.

But such as beleue not the Gospell, beleue not God.

Ergo, they make him a lier.

How a man
maketh God a
liar.

Iohn 3.
Obiection.

Thes. 266. &
484.

Answer.

The benefits
of the Gospell
belong not to

The maior is euident. The minor is proued by the text, because the Gospell is the testimonie of God concerning his sonne, that beleeuers in him may haue eternall life. They therefore who either are touched with no care of saluation, or else seeke the same without Christ, or some other way, are incredulous vnto the Gospell, beleue not God himselfe, and therefore, as much as in them lieth, they make him a lier: as contrariwise, such as receiue his testimonie, do as it were subscribe with their hands and seales that God is true. But (saist thou) to whom the benefits of the Gospell, redemption, righteousness, and life eternall do not belong, they are not bound to beleue the Gospell: nay they make God true in not beleeuing, in kicking against it, and in blaspheming it: (for so this vile spirit speaketh) But vnto the reprobates the benefits of the Gospell belong not by our supposition: Therefore they are not bound to beleue. Yea Mary this is an argument vnan-
swerable. But I distinguish the minor: Albeit the benefits of the Gospell belong not by fruition to the reprobates and vnbeleeuers whomsoever, as farre forth as they are such, and
that

that through their owne fault: yet they belong vnto them by inuitation, so farre forth as all alike without difference of elect and rebrobrates are commanded to repent and belecue the Gospell with an vniuersal promise: *Whosoever beleueth shall haue everlasting life.* And this is enough for this present purpose. reprobates, as they doe enioy them, but as they are inuited to them by the Gospell preached.

Very well saith Luther (whom alone these fellows admire in other things, but here doe extreemely contemne) in his preface to the Romanes: *Vpon the onely sentence of predestination depend all things: who shall receiue the word, and who not: who shall beleue, and who not: who shall be deliuered from sinne, and who blinded: who shall be damned, and who iustified.* Notwithstanding he aduiseeth that curious persons be bridled, who before they learne Christ and the vertue of his crosse, doe search into the depth of predestination. But thou (saith he) *learne the knowledge of Christ prestle daily with thy flesh by faith, and then thou shalt perceiue how full predestination is of consolation.* And euery where he teacheth, that wee must iudge of God and of his wil and good pleasure towards vs, not by that which goeth before, but by that which cometh after, and is the later (as we speake): we must execute what God commandeth: we must behold the sonne incarnate, and simplie rest in his reuealed word, according to that in the third of Ecclesiasticus: *Seeke not thou the things that bee too high for thee; nor search into them that be aboue thy reach: but such things as be commanded thee of God, meditate religiously upon them: for the eye of the bodie are not needfull for the vnderstanding of secret mysteries.* Luther.
In Gen. cap. 26.
& 43.
Item de ser. arbit. & in Psal. 5
Vers. 21.

VNTO THE ARGVMENTS OF THE THIRD RANKE.

CHAP. X.

LET vs come now to the third Classe, which containeth Laburdities so absurdly heaped together, as nothing is more

Huber. in Comp.
Thes.

more absurd, For if the originall of these absurdities be considered, they spring not from our doctrine, but frō the braine of a malicious person, impudently assailing the trueth, and of a wicked desire to brabble and slander, babbleth foolishlie what he pleaseth, according to the rule: *Accuse thou falsely with bol'dnes, alwaies something taketh fast hold.* And the very handling is a meere Chaos, and a confused heape, breathing out nothing but babling and impudencie. It euery where floweth with so many digressions, repetitions, and cuckow songs, and as though he had no propounded marke: he catcheth at one thing after another: so that to him that readeth these things, that thing will befall, which happened long agoe to a king of the Lacedemonians, who, when hee had heard an Embassador making an oration on a time very long but confusedly, answered briefly and pithily: *I haue forgotten the first things, I vnderstand not the last.* But it is well done, that this slanderer (who in his booke is carried with a desire to contend I know, not whither) doth in order rehearse (that it may be certaine what he meaneth) those strange absurdities, which he saith doe necessarily follow of the doctrine of Calvin (as hee calleth it) touching the redemption of mankinde, (for hereof is the question). And these they be:

1. *That all Christian religion and faith is called into question.*
2. *That the face of the Scripture is such, that it is made more like to the most lying Alcaron, then to the truth of the eternall God.*
3. *That the Catholike and true Church is condemned, which hath beleueed and alwaies with one mouth confessed, that Christ died for all men.*
4. *That men are driuen to desperation, when no man can haue any certaintie of his saluation: for that our consolation and Diuinitie consisteth of pure particulars.*
5. *That the whole preaching of the Gospell is abrogated.*
6. *That the Sacraments are taken away.*
7. *That God is accused of deceit and lying.*

8. That Christ is accused as a delinquer of God and men.

9. That this also followeth, specially if the doctrine of Predestination also (as our men iudge of it) bee considered, that God is worthily accused (which God forbid) of crueltie, of reioycing at other mens euils, of iniustice, and in a word of the vilest finnes.

Oh villanies most worthie to be detested of al men! Who is not astonied and greatly abashed at such hainous false accusations? But let vs heare how he proueth these his absurdities, and relying vpon the truth, (then which nothing ^{3. Esra. 4.} is more strong) let vs defend our selues against the bitings of this Sycophant.

CHAP. XI.

An Apologie or answer to the first and second accusation.

First therefore he laieth to our charge, and accuseth our opinion of vniuersall redemption, that thereby doubtles all Christian religion and faith is called into question. Why so? we require of thee Huber the prooffe of so great a crime, seeing that no man shall be innocent, if it bee sufficient to accuse onely.

If any Article (saiest thou) bee approued in Scripture, and bee throughout euery side of the leafe taught and plainly declared, it is this truly, that *Christ died for the whole world, no man excepted*. Therefore to denie this Article, is nothing else, then to charge the whole Scripture with falsehood. For if no credit bee giuen to these things indited so soundly and largely by the holy Ghost, and containing the summe of the whole Gospell, what shall be attributed to the whole Scripture?

I answer. The antecedent is denied, to wit, that the doctrine of vniuersall redemption, as Huber interpreteth it, is the doctrine of the holy Ghost, as though all finnes were alike by the death of Christ, forgiven to all men, beleeuers, and vnbeleeuers,

Thef. 498. and in the rest following.

The confutation of the first accusation.

Acts 10. 43.

beleeuers, receiuers and contemners. For as we haue seene aboue, this cannot be plainly shewed by the heape of testimonies which are brought: but this is the testimonie of all the prophets and Apostles with one consent, and the summe of the Gospell, that *whosoever beleueneth in Iesum of Nazareth, shall receiue remission of sinnes through his name.* And hereafter also when we shall come to the prooofe of our true opinion, we will at large make it plaine, what the Scriptures teach vs of this present controuersie. Wherefore it is the Gospell of men, and not of Christ, that *euery one whether he doe beleene or not, doth receiue remission of sins through his name.* Therefore let those men lay aside this boasting of Scripture, who so plainly contradict the foundation of the Scripture, and let them take heede, least their owne foote be snared in the gin they haue layed. For if they are to be said to stirre vp warre against the Scripture, and to ouerturne religion and Christian faith, who gaine say the summe of the whole Gospell, what reckoning shall the Christian world make of these men?

The confutation
of the second.

Thes. 2. 76.

The second accusation ringeth of nothing but Mahometisme, Paganisme, Iudaisme, by the same lying spirit, whereby the Iewes raging against Christ, cast in his teeth Samaritanisme, and (that I may so speake) Satanisme. Whereupon also, seeing the seruant is not aboue his Lord, nor the Disciple aboue his Maister, we nothing regarde this reproach, as other innumerable. And that the vanitie of it may appeare, all the colour of blame lieth in this: In the Alcoran God thus speaketh to the Turkes, Disciples of Mahomet: *If we would, we could giue a good and sure way of saluation to euery nation: but now our word is established, that Hell may be filled with the society of Diuels and men.* Therefore it is the doctrine of Mahomet, that surely God is able to saue all people, nations, and men, but he will not: and that for this cause, because he hath from eternitie and vchangeable decreed to declare his iustice in the damnation of diuels and reprobate men. But albeit this slander doth not much pertaine to this present purpose, and therefore may bee omitted, (for the controuersie
now

now is of Redemption, not of Predestination, which the aduersarie euery where mingleth, by that dexteritie of method, whereby he thrusteth this accusation into the second classe, whereas it should belong to the third,) yet that all men may know this shameles person, I say, that it is a meere cauill and babling. For as in the writings of Heathens, so also in the religions of the Gentiles, Turkes and others, as also of heretikes, a man may finde many things agreeing with the truth of Christian Religion. Which things are so farre off from making Christian faith to be in any part suspected, or disabled in any poynt; that on the contrarie they establish and strengthen the same. Otherwise all things, wherein there is found such consent, ought to be blotted out of Christian Religion, as erroneous, false, foolish, Turkish, and heathenish. As for example, the Turkish religion acknowledgeth one God, Almighty, creator of heauen and earth: also it teacheth, that Christ the sonne of Marie was sent of God, whose precepts euery seruant of the Gospell in iudging ought to follow, and such like. Therefore let Huber denie, that there is one God, let him denie him to be Almighty, let him denie him to be the Creator of all, let him denie Christ to be the sonne of Marie, let him denie him to be sent of God, let him denie his precepts to be kept of Christians and such like things, least hee seeme to haue some thing in common with the Turkes: Lastly, let him goe on his head, because the Turkes goe a foote. And if this be ridiculous, it is more than Turkish furie and madnes, to condemne this proposition as Turkish: *That God is able surely to save all men, but he will not, because he hath otherwise from everlasting decreed.* What the Alcoron teacheth of this, or not teacheth, we nothing passe, who haue not learned to draw the truth out of the stinking puddles of men, but out of the cleere fountaines of Israel, and we doe stand opely vnto the iudgement of the diuine Scriptures. And they teach vs, that God hath mercy vpon whom hee will, and hardeneth whom he will, and that he hath raised vp Pharao, and by his example generally vessels of wrath conioyned vnto destruction, and doth daily raise vp, that in them he may shew his power

Whatsoever the Turkes and heathens teach & hold, is not therefore to be condemned as erroneous, and wicked: for they teach many things agreeing with the truth of Christian religion.

A true & godly proposition, though the Turkes teach the same in effect.

Exod. 33.

Rom. 9.

Matth. 25.

power and wrath: as contrariwise he hath prepared vessels of mercie vnto glory, that he might make knowne the riches of his glorie. What, that the Iudge at the last day shall say vnto them, that shall be at his left hand: *Goe ye cursed into everlasting fire, prepared for the diuell and his Angels?* Doe these things obscurely testifie, if we would rather follow the iudgement of the spirit, than of the flesh, that albeit God is able to saue all, yet he will saue some surely of the damnable masse of mankind, and damne others, according to the eternall counsell of his will?

A Dilemma,
prouing that
some are sa-
ued, and others
damned, and
that by the will
of God.

*Aug. Enchir. ad
Laur. cap. 103.*

Psalm. 115. 4.

*De cor. & grat.
cap. 14.*

*A notable say-
ing.*

Luther.

Further, seeing it is without all doubt, that some shall be saued, and some damned: it must needes be done, either with or against the will of God. Not against his will, for so he should not be omnipotent: therefore with his will, and because he willeth it, therefore from euermlasting he willeth it: vnles we would thinke, that God doth any thing by chance, or rashly, or else that some new thing falleth into his prescience and will. Augustine confirmeth this reason. *We are by no meanes to beleene, (saith he) that the Almighty God would haue any thing done, which is not done: because without any alteration or change, he hath done, what soeuer he would in heauen and earth, as the truth declareth: and therefore certainly he would not doe, what soeuer he hath not done.* The same man saith: *No free will resisteth God, when he is willing to saue; for so to will and to be unwilling, is in the power of the willer or niller, that it hindreth not the diuine will, nor doth ouercome his power. For concerning those men, who doe the things that God willeth not, he himselfe doth what he will.*

Luther also in *prafat. ad Rom.* plainly writeth, *That all things depend of predestination, who shall beleene, who not, who shall be saued, who damned.* And addeth that, which I leaue to be diligently obserued of the aduersaries: *that the sentence is stable, and the necessitie immoueable of predestination, that it cannot be changed nor ouerthrowne of any creature.* But chiefly in his booke, *de seruo Arbitrio*, he confesseth it at large; that the saluation of some, and the damnation of others, doe wholly arise from hence, that God will haue some saued,

saues, and others damned, according to that saying of Paul. *He hath mercie on whom he will, and whom he will he hardeneth.* And as touching the reprobates, he expressely writeth, chap. 161. *That God of his owne meere will forsaketh, hardeneth, and damneth men.* And addeth manifestly, that this is it, that greatly offendeth common sense and reason, as though God were delighted with the paines and torments of miserable persons. Also chap. 168. he saith: *that the love of God is eternall and immutable, and also the hatred of God toward me euermore lasting, before the world was made.* And many such sayings doth that booke containe: as, *that by his secret and fearefull will, God ordaineth whom and what manner of men he will haue to be partakers of mercie that is preached and offered: that the will of his maiestie reiecteth and leaneth some of purpose, that they may perish: that such as be forsaken or hardened by that secret will of his maiestie, doe not receiue God willing, speaking, dooing, and offering himselfe; againe that willinglie he hardeneth by that vnsearcheable will, &c.* And that admonition of his, is very godly: *In such things it is not our parts to search out the cause of Gods will, but to reuerence, love, and adore it, restraining the rashnes of reason: seeing Christ also, Matth. 11. bringeth no other cause, why the Gospell is hid from the wise, and reuealed vnto little ones, than the good pleasure of the father.* This doctrine of Luther, O Huber, sauioreth more certainly of the spirite of God, than those propheties which thou hast drawne out of him, and doest wish to be fastened vnto all the dores of the Temple, and to be written in all mens hearts. Why then doe ye not admit it into all your Churches, and without contention engraued in your owne and other mens mindes? If yee shall doe it, it is well: but if yee continue to finde faulte with it in vs, and after your wonted boldnes by your wicked stile and tongue, banish it as Turkish, or else opening the dore to Turcisme, and other vnspeakeable mischiefe, I aduise you, consider in time, whether you will cast downe the authoritie of Luther, in the aduancing whereof, euen vnto heauen you haue hitherto so greatly laboured.

CHAP. XII.

Vnto the third accusation.

The Catholike
Church hath
euer beleueed
that Christ di-
ed for all men
that beleue in
him, and not
otherwise.
Iohn 3.
Acts 10.
Heb. 11.

Testimonies of
the aduerfarie
answered.

Hub 16. 539
Cyrl. in 10. lib.
2. cap. 13.

Athanasius in
Euang. de pass.
& cru. Chri.

Furthermore it is an impudent speech, that *the Catholike and true Church is condemned of vs, which hath beleueed, and alwaies with one mouth confessed, that Christ died for all men.* We also confesse, that Christ died for all men. For who can denie that without distinction, which diuers times is expressly set downe in the sacred Scriptures? But hereof is the question, whether all beleeuers and vnbeleeuers together, be from all sinne and condemnation, by the death of Christ, set free, iustified, and receiued into grace of the father, as sonnes and heires? It is most false, that the Catholike Church hath beleueed that with one consent: yea rather it hath alwaies beleueed this, and alwaies confessed it with one mouth, that faith is required, (without which it is impossible to please God) to the intent we may obtaine remission of sinnes, by the merite of Christ. But what antiquitie hath thought of this present controuersie, it is apparant by those things which before we haue here and there alleaged out of the writings of the ancient fathers, and it shall be shewed most plentifulie, when we shall come to the confirmation of our opinion. Now this shall suffice, if we shall answer briefly vnto the testimonies produced by the aduerfarie.

In the beginning is produced the saying of Cyrill: *That the vnbeleener is already iudged, because he, by contemning the giuer of freedome from damnation, doth giue sentence of damnation againe himselfe.* What is this to the matter? Or else who denieth that vnbeleeuers refuse the author of saluation, while they beleue not in the name of the onely begotten sonne of God, and therefore that condemnation and the wrath of God doe abide vpon them?

The words of Athanasius are somewhat more fit to the matter. The misteries (saith he) of the Hebrewes say, that the place of Caluerie is the sepulcher of Adam. If the matter
be

be so, I wonder at the nature and propertie of that place. For it was meet that the Lord should suffer in that place, where he minded to restore the first Adam, that his sinne being put away, he might abolish it from his whole kinde. And a little before those words he saith: *The Lord was sacrificed, that by the blood of his offering hee might set all at libertie.* Which saying I maruell the aduersarie omitted, if he himselfe read Athanasius. But he vnderstood this either of *sufficiencie*, as we shall by and by heare that other fathers would haue such sayings of theirs to be taken: or els he spake by the figure *Synecdoche* of the vniuersalitie of the faithfull, who are out of al mankind conuerted. For according to the declaration of Prosper, *lib. 2. cap. 1. de vocat. gent.* neither part, I meane of good men and euill, of such as shall bee saued and damned, is without the name of *all men*: *The part of such as rebell hauing the losse of saluatiō, but the dignitie of the faithfull obtaining the account of fulnes.* And to that end citeth he the saying, *1. Ioh. 2. 2. He is the propitiation for our sinnes: and not for ours only, but for the sinnes of the whole world.* And *lib. 1. cap. 3.* the same writer from fundrie sayings of the Scripture concludeth on this wise: *Therefore the people of God haue their fulnes: and albeit a great part of men doe either refuse, or neglect the grace of the Saniour: yet in the elect and foreknowne, and in such as are seuered from the generalitie of all, there is a certaine special vniuersalitie, so that out of the whole world, the whole world is deliuered, and out of all men, all men seeme to be taken: as also when the speech is of the vngodly, the diuine stile doth so order his manner of speaking, that the things which are spoken of some part, may seeme to appertaine to all men.* And this very thing he sheweth plainly in that place by fundrie testimonies, that euen *all the earth is named for a part of the earth, and the whole world for a part of the world, and all men for a part of mē.* And so Ambrose vpon 3. to the Romanes expoundeth that saying: *All haue gone astray.* For (quoth he) *because he saith all, he meaneth not the whole people altogether, but that part of the people, wherein all euill men are contained.* And he bringeth that which is in Ieremie, *All rose vp against the Prophet Iere. 26.*

Synecdoche, is when part is vnderstoode by the whole, or the whole by part. Prosper.

The whole is set downe for a part in the Scripture, in the phrases, *All men, the whole world, &c.*

Rom. 10. 18.

1. Iohn 5. 19.

Mar. 1. 5.

Iohn. 3. 32. and

8. 2.

of

of the Lord to kill him. And it followeth, that all the people would not permit them. Of which example saith Ambrose thus: *Therefore by those all hee meaneth such as were euill, and by these all, the good. For alwaies there be two people in one multitude.*

But that we may not doubt of the minde of Athanasius, in the very same oration he describeth the grace of redemption thus: *I hat Christ was made man and died, that wee mortall men might bee quickened, and may no longer endure the kingdome of death: that therefore he was crucified, that he might take vpon him the curse, and that we might possesse the blessing.* If this be vnderstood of al men without exception, there shall be none any more, ouer whom death and hell shall haue dominion. Furthermore, Athanasius in the same place often repeateth the said Synecdoche, as that he saith: *that the denill being cast out of hell, all his captiues are deliuered by the power of Christ: which thing he straightwaies expoundeth of the vniuersalitie of the Saints, who are with Adam set free.* Likewise he saith, *that the denill hath lost al his spoyle, and is made poorer then Iru:* but hee speaketh of such as are conuerted, who in euery place are translated from the power of Satan into the kingdome of Christ. After the same maner certainly he saith, *that the knowledge of God came to all men, and into all places: that all men tread the denill vnder their feete: that all doe vnder the conduct of Christ laugh him to scorne: that all his subtil shifts are marred, and all the wisdom of the Grecians is become foolish, because the death of the Saniour hath brought the world into libertie, and hath giuen cause, that the Gentiles should glorifie God, while the Iewes continue blinded in the knowledge of Christ.* These things manifestly shew, how Athanasius iudged, that Christ died to put away sinne from all mankind, according to that Ioh. 12. which he also citeth: *When I shall be lifted vp, I will draw all things vnto me.*

The 3. testimonie of the aduerfarie.
Chrysost. in 1. ad Tim. hom. 7.

Besides there is cited Chrysostome, where he saith, *that Christ also hung vpon the crosse for the Gentiles and unbelieuers.* I answer: He saith not this onely but more also, *that*
Christ

Christ died for all, for beleeuers and vnbelleeuers, Hom. 17. in Epist. ad Heb. vpon that of the Apostle, he was offered that he might take away the sinnes of many. But he declareth himselfe, that such sayings are to bee taken as touching the sufficiencie or greatnes of the price, and not as touching the effect: for so he teacheth that the sinnes of many onely and not of all, to wit, of the beleeuers, and not of vnbelleeuers are taken away by the oblation of Christ. His words are these: *Why is he said to be offered to take away the sinnes of many, and not of all? Because all beleeue not. He died surely as much as lay in him, for all, that is, his death is of such moment, as is the perdition of all.* Theophylact the abridger of Chrysostome, expressed the same distinction *ad Heb. 2. & 9.* and mentioneth that Basil also did so distinguish. Whereupon also Chrysostome *Hom. 39. in 1. ad Cor.* vpon that saying of the Apostle, *that all shall be quickened in Christ,* plainly denieth, that that can bee meant of the the righteousness of all men, as though whosoever were made sinners in Adam, haue the free gift of righteousness in Christ. Of these things it is cleere, to what opinion Chrysostome, Theophylact, Basill, and other fathers doe leane.

In alleadging Augustine, I know not whether I may blame craftines or grossenes in the aduersarie. Augustine intituleth a booke, *Of articles falsely laid to his charge*: whereof the first article was, that he was falsely charged, (as wee are also falsely by such as enuie vs at this day) as if he should teach, *that our Lord Iesus Christ suffered not for the redemption of all men.* Therefore (saist thou) by Augustines iudgement it is a false and prophane opinion, that Christ suffered not for the redemption of all.

The 4. testimonie.
Augustine.

But Huber by a sophisticall or deceitfull cunning passeth by those things, which Augustine there largely writeth for the declaration of this article. For he also vsing the distinction before alleadged out of Chrysostome, saith: *Quod ad magnitudinem & potentiam pretij, &c.* that is, *As touching the greatnes and power of the price, and as much as concerneth the onely cause of mankind, the blood of Christ is the redemption*

of the whole world; and so all are rightly said to be redeemed: but whereas they are void of redemption, who passe through this world without the faith of Christ, and without the Sacrament of regeneration, doubtles the proprietie of redemption belongeth to them, out of whom the prince of this world is cast forth, and are now not the vessels of the deuill, but the members of Christ: whose death was not bestowed for mankind, that they also, who were not to be regenerated, should belong vnto his redemption. For the cup of immortalitie, which is made of our infirmitie, and the diuine vertue, hath surely in it selfe that it can profit all: but if it bee not drunke, it doth no good. These things he.

The 5. testi-
monie.
Maximus.

See also Am-
brose in Lu. 23.
de cassa prodit.
panis.

The 6. testi-
monie.
Cypr. de ablut.
pedum. Aug.
serm. in mon-
te. lib. 1.
Chrysost. hom.
8. & 20.

As for the saying of Maximus in Augustine, *serm. 128. de tempore*: We reade in the Scriptures, that the saluation of whole mankind is redeemed by the blood of the Saviour, and the safetie of the whole world is euermore lasting. Those words may bee expounded as touching the greatnes and power of the price, being so rich, that if all would belecue in Christ, the chaines of Satan should hold none, but all should enioy eternall safetie. But the right meaning is, that the author there speaketh of the generality of the beleeuers through the whole world, which thing he shal cōfesse, whosoeuer shall consider his drift & scope. For this he meaneth, that the world is like a potters field bought with the price of the Lords blood for strangers, that is (saith he) for Christians, who are exiles in the whole world, that they that haue not possession in the world, may possesse a whole Saviour. Therefore that redemption belongeth nothing to the vnbeleeuers, being the sonnes and possessors of the world. And this is the constant doctrine of the fathers, as at large shall bee shewed in the booke following.

But concerning them, who after faith receiued returne vnto their vomite againe, it is little auailable, how we vnderstand certaine sayings of the fathers, wherein they are read to attribute to such persons the grace of pardon, and cleansing from sinnes, adoption and such like. For this is not the state of the controuersie, whether they that haue once obtained by faith

faith remission of finnes, doe chance to fall from that grace or no: but whetherall, beleeuers and vnbeleeuers haue once receiued the grace of that pardon, and clensing from finnes, or no? Those very sayings of the fathers approve the negative part which we defend, because they speake of such as are conuerted and baptized, and to these onely they giue it, that they are set free from finnes, and made the sonnes of God. But how some afterward lose this grace, and returne to their vomit, wee haue aboue fully declared: to wit, that so farre as they are numbred with the Church, they bee accounted, and ought to bee accounted in the iudgement of charitie, for reconciled and the sonnes of God, although with God oftentimes they bee not such, as Augustine very well hath witnessed. Whereupon also he ioyneth these together: *to bee made partaker of the spirit of grace, whereby wee are reconciled to God, and to hold the societie of the holy brotherhood*: whereas in the meane while many hypocrites euery where creepe into that societie, hauing with Simon Magus visible sanctification onely, and wanting the inuisible.

Serm. domini in monte. lib. 1.

Aug. in Lewis.

Furthermore, touching the new writers, (who because of certaine phrases are drawne to the defence of this error) wee are not greatly troubled, because we follow not the preiudicate opinion of this or that Doctor, but the trueth it selfe. Yet for their sakes that are desirous of the trueth, we think it good to giue some aduise.

The 7. testimonie.

Answers to the sayings of the new writers, cited by the aduersarie.

Bullinger, Gualter, Musculus and others are cited, and the confessions of one or two Churches in Heluetia, out of whō these and the like kinde of sayings are diligently drawne: to wit, that *Christ, as much as is in him is a Saniour to all, and came to saue all*: *b that he pleased God by sacrifice for all the finnes of all times*: *c that his passion ought to satisfie for the sin of all men, and that the whole world is quickened by the same*: *d that the grace of remission of finnes is appointed for all mortall men*, and suchlike.

a Bulling. ser. 2. de Natiuit. Chri.

b The same upon 1. Iohn 1.

c Catech. minore Eccl. Tigur.

d Musc. in locis de remiss. p. 9. 2.

Vnto these I answered, that howsoeuer, and in what sense soeuer those writers vttered these and the like kind of speeches, it is certaine that they were not of the aduersaries opi-

Zanchius.

nion, that effectually and in very deed all, without exception of any one, and without any difference of beleeuers and vnbeleeuers, are receiued into grace, and made partakers of remission of sinnes, righteousness and saluation in Christ. Of which thing that we may not doubt at al, in the Miscellanies of D. Ierome Zanchie of godly memorie, there is the iudgement extant of the Church and schoole of Tigur, touching certaine Theses of the said Zanchie, which at that time were hatefully pursued of certaine that moued the same mischiefe that Huber doth.

The promises of the free mercie of God, and of sure and eternall saluation, (saith Zanchie in his 13. proposition) albeit they be propounded vniuersally to all, and are so to be preached, yet vnto the elect onely in very deeds they doe belong. And straight after in 14. proposition: Wherefore when Paul saith, God will haue all men to be saued: if a man restraine that word (all men) to the elect in any order of men whatsoever they be: also if a man interpret that saying 1. Ioh. 2. Christ is the propitiation of the whole world, for the elect dispersed, or to be dispersed hereafter through the whole world, he doth not deprane the Scripture.

Of the vniuersalitie of the promise of grace.

What do those lights of the Heluetian Church, Bullinger, Gualther, Wolfius, Marty, Simler, Lauater and the rest say to these things? They doe not onely assent that the promises touching the free mercie of God, and sure and eternall saluation, doe belong vnto the elect onely, but also they confirme it with this reason: *That the promises are hidden things for faith, and can no otherwise be perceined then by faith: & therefore they belong onely vnto them, who are adorned with faith by God. Certainly (say they) the promises of this kinde are to be preached vnto all, because the ministers of the word know not such as are elect according to purpose, and they haue a flock consisting of reprobates and elect: but they are made effectually by the power of Gods spirit in them onely, who are of the number of the elect.*

Afterward touching the other proposition, that is, this whole controuersie, they make a pure and cleere confession, publishing

publishing it with a lowd voice in these words: *We truly are of the same iudgement, and cannot reiect with a good consciēce that exposition, which also we acknowledge to be agreeable to the text, and not once alleadged by Augustine, a father most worthie praise of all, for which interpretation he was neuer of any man condemned of heresie.*

The vniuersalitie of the elect, in the worde All men, by the opinion of new writers.

In the same place they subscribe also to Zanchies opinion, that true faith is giuen once onely to the elect, and that the elect once indued with true faith, and ingrafted into Christ by the holy Ghost, cannot altogether lose faith shake off the holy Ghost, and wholly fall frō Christ, and that because of the promise of God, and the prayer of Christ. Notwithstanding that true faith and the spirit is as it were a sleepe and languisheth in the Saints, when they fall, but is not altogether taken away: otherwise the seede of God should not remaine in them, as it is said 1. Ioh. 3.

The elect perseuer in faith.

Behold Huber the sentence of so many worthie men (whom thou hast gotten for thy defendors) consenting against thee? Therefore there is no cause, that thou shouldest seeke after craftie wresting of words, and make wiles to intrap men through some phrases of theirs, whose iudgement is so plainly knowne. Yet least thou shouldest chaunce to doubt of these things, take but the aduise of Huldreich Zuinglius, onely, the ornament of thy Heluetia, and the brightnes of all kinde of learning, *Annot. in Euang. & epist. Pauli, per Leonem Iudæ editis.* There be many such kinde of speakings vsed afterward in like maner of his successors: *That the son of God tooke flesh, that he might be made a sacrifice for the sins of the whole world: that his flesh was giuen for the life and redemption of the whole world: and that he died for all, that he might quicken all by himselfe, and by his death giue life to the vniuersall world: that Christ came to saue all, and to giue eternall life to all, &c.* That man surely vieth thus to speake, but in a farre other sense, than thou huntst for such kinde of speakings in his schollers and successors. For expounding himselfe he expressely writeth: *Whereas Christs death is the remedie and plaister of our diseases and wounds, yet that many*

Zuinglius.

Annot. ad Heb. 1

In Ioh. 6.

In Ioh. 12.

In Ioh. 17.

In Matih. 13.

In Ioh. 3.

In Ioh. 6.

præfat. in histo.

de pass.

In epist. ad

Rom. 3.

In Ioh. 12.

The 8. testimo-
nic.

Musculus.

De remiss.

pecc. q. 2.

Thes. 586.

Ioh. 3.

1. Ioh. 2.

feele not the efficacie thereof, namely such as doe not acknowledge their sinnes. Also, that he was sent to forgine sinnes to all repentant sinners, and to communicate eternall life: that he is the life and saluation of the godly, the life of beleeuers and such like. And yet he taketh away the sins of the whole world, and giveth life to all, both because no sinnes in the world are forgiven, but by and for the onely reconciler Christ Iesus: and also, because he is an vniuersall Saniour, to wit, not onely of the Iewes, but of the Gentiles also, that they that haue the fruition of Christ his oblation, may for ever goe to God through him, and may haue by faith through Christ the blotting out of all their sinnes: as more at large a man may see in the same writer, tom. 1. expositul. ad Fridolinum. Attend and weigh O Huber, and cease to abuse the testimonies of thine Heluetians.

The same thing I say of Musculus, whose iudgement who so looketh into, I know very well he will marueile at Hubers wit, and at his desire and captious kinde of speaking to peruert all things. These are his words: *That the grace of remission of sinnes is appointed for all mortall men.* This Huber catching at greedily, setteth it in his booke in great letters: but maliciously altogether pulled away from the words following, wherein lieth the meaning of that saying: to wit, that *the grace of remission of sinnes is appointed for all mortall men, as farre forth as the Gospel is to be preached to euery creature, and the mercie of God to be set forth to all.* And so Musculus vnderstandeth the sayings: *So God loued the world. Christ is the propitiation for the sinnes of the whole world; not: that remission of sinnes by the grace of God befalleth to all, without difference of beleeuers and vbeleeuers: which is the opinion of the aduersarie, and not of Musculus.* Nay thus he testifieth openly: *If we consider them, who by the grace of God obtaine remission of their sinnes, as of the elect: so of these also there is a small number in respect of the reprobates, whose sins he saith are for ever retained.* Let the same man also be weighed, *laco de Redemp.* where he saith: *Wee know that all men are not made partakers of this redemption.* Again he saith: *Men reprobate*

reprobate and desperately wicked receive not redemption. The contrary hereof Huber with full mouth avoucheth, that all by Christ are made partakers of redemption: that all receive it, but that the reprobates having once received it doe lose it againe.

Neuerthelesse, according to the reasons assigned of Musculus, this redemption is rightly termed vniuersall. 1. Because it cometh not to passe by the defect of grace, that many doe perish, but by the defect of faith, seeing grace is prepared for all, to wit, that do not refuse it, as all things were readie for the marriage. 2. Because all are called vnto it. 3. Because so it is appointed for all, that no man without it is or can be redeemed. Where now he doth vnderstand this appointing otherwise than before: yet rightly, because albeit many are not redeemed nor iustified, yet all by Christ are redeemed and iustified, because no man is redeemed but by him. Of all which things it plainly appeareth, that Musculus, as well as others, is against the aduersarie, and nothing at all on his side.

Three reasons
of Musculus,
why redemption
is vniuersall.
1
Matth. 22.
2
3

That which he citeth out of Hemingius his Syntagma, or Treatise, hath some colour, to wit, *that Christ came not for to redeeme onely certaine selected out of mankind, but that that grace is vniuersall, as touching the fatherly will of God.* But albeit Hemingius hath thus written, because he otherwise vnderstandeth the doctrine of Predestination: yet he greatly dissenteth from the deuise of the aduersaries, that all, beleeuers and vnbeleeuers without doubt, properly and in verie deede by receiuing remission of sinnes, are receiued into the bosome of grace, iustified and saued by the death of Christ. Contrariwise Hemingius *Thef. 28.* testifieth, (which *These* Huber craftily hid, when he alleadged the 27.) *that as touching the euent, the grace of redemption belongeth to a few onely, because few beleeue, and bring forth the fruites of repentance.* For hee acknowledgeth and often times repeateth, that albeit the Gospell offer the benefits of Christ to all men of what nation and condition soeuer they be, yet they are receiued by faith alone, and so iustification and saluation are free-

The 9. testi-
monie.
Hemingius.

De promiss.
reparat.

*De Euangelio.**The 10. testi-
monic.
Catechis palat-
in.*

ly giuen to him that beleeueth. And cleerely he saith, *That the condition of faith is required, that the benefit may be applied, that is remission of sinnes: and the condition of perseuerance, that it may be retayned, being receiued.* For which thing these men say, *that all haue once receiued the benefit, that the beleeuers abide in the same, being receiued, and the vnbeleeuers doe lose it againe.*

I come vnto that which is objected out of the Catechisme of our Churches, quest. 37. where the words of the Catechisme haue, *that Christ sustained in bodie and soule, the wrath of God against the sinnes of all mankind.* But the exposition is all one with the place of Athanasius before, where was the like speech. Certainly the effect of the death of Christ is not in all, beleeuers, and vnbeleeuers indifferently; but as our Catechisme out of the word of God teacheth, quest. 30. *They that imbrace by a true faith, Iesus to be a perfect saviour, doe possesse all things which are requisite to saluation.* Again, quest. 20. to the demaunde, *Whether then saluation be giuen by Christ to all men, who perished in Adam?* It is plainly answered: *Not to all men, but to them onely, who are ingrafted into him by a true faith, and imbrace his benefits.* If thou canst (Huber) reconcile this with thy opinion, (which is full of error) to wit, that all who perished in Adam, are receiued into grace by Christ, iustified, quickened, and restored to saluation. See also in the Catechisme, quest. 53. 55. 60. 66. &c. in all which places, no other participation of Christ and his benefits is set downe than by a true faith, hypocrites and vnbeleeuers being excluded. But of these things enough. Let the aduersarie now goe, and maintaine his error by the testimonies of olde and new writers, whereby he is most manifestly confuted.

CHAP. XIII.

*Vnto the fourth accusation.**Huber. pa. 20.
27. 312.*

THe fourth absurditie objected vnto vs followeth: *That men are driuen to desperation, and that no man can haue any*

any certaintie of his saluation. This malicious and false crime he tosseth too and fro. The summe and effect tendeth to this, that all the assurance and comfort of saluation according to our opinion leaneth vpon meere particulars, whereof nothing followeth, after this sorte :

Some men are in fauour with God, and shall be saued.

I am a man.

Therefore I am in fauour with God, and shall be saued.

Asthough we were so foolish and vnwise, that we haue not learned better out of the word of God to comfort our selues and others. For as there is of those which shall be damned, so there is of such as shall be for euer saued, a certaine vniuersalitie in the Scriptures: neither can any man that is in his right wits denie, that some shall be receiued, others refused: some shall be saued, others shall perish in the last day: the former reioycing for euer in the fathers kingdome prepared for them before the foundations of the world, and these contrariwise suffering eternall torments in vnquencheable fire, prepared for the diuell and his angels.

Math. 24. 25.

And albeit God knoweth them that be ordained by him to eternall life, or else not ordained; and all things (that I may vse the words of Luther) are set down in Predestination, who shall be saued, who damned: yet we must not goe vnto election without the word, and speculatiuely, (as he speaketh) least we fall headlong into desperation or contempt: but we must iudge of election, *a posteritie*, that is by that which followeth it as they say, that is, by faith, and by other fruites of election, arising vnto the very cause it selfe. Hence comethose most sweete promises made vnto the beleeuers, vniuersall

Prefat. ad Rom.

In Gen. 26.

The vniuersalitie of the promise of grace.

surely: *Come vnto me all ye that labour, I will refresh you. Who-soeuer beleeueth in the sonne shall not perish. This is the will of the father, that all that beleue in the sonne, should haue eternall life. Hereunto beare all the prophets witnesse, that all that beleue in him, receiue remission of sinnes through his name.*

Math. 11.

Ioh. 3.

Ioh. 6.

Acts 10. & 13.

19.

By him who-soeuer beleueth is iustified. The righteousnes of God by the faith of Iesu Christ, in all, and vpon all that beleue. Who-soeuer beleueth in him, shall not be confounded. For there

Rom. 3. & 9.

is

is one Lord of all, rich towards all that call vpon him: for who-
soener shall call vpon the name of the Lord, shall be saved.

The promise
requireth faith.

Ambrose.

And often elsewhere, after this sort is the promise of salua-
tion and eternall life (made vnto the beleeuers) repeated.
For the promise requireth faith, and in respect of the belee-
uers, it is vniuersall, as Ambrose also well expoundeth it, *lib. i.
de pœnit. ca. 10.* He that hath faith, hath eternall life, he is not
excluded from pardon: who soener beleueneth, shall not perish.
When he saith, who soener, no man is excluded, no man excepted.
All, saith he, that is, of what state soener, of what fall soener, if
he beleueneth, let him not be afraide of perishing.

Now out of this vniuersall ground, this is the argument,
wherewith we ouercome the world, the diuell, sinne, death,
and hell:

A Syllogisme,
shewing how
a man ought
to applie to
himselfe the
generall pro-
mise.

*Who soener shall beleene in Christ, shall be saved by his
grace, and not be ashamed for euer.*

The faithfull person assumeth; *I beleene Lord.*

The conclusion followeth: *Therefore I shall be saved by
the grace of God, and not be ashamed for euer.*

The beleuer
knoweth him-
selfe to haue
faith, and how.

The maior of the Syllogisme is plaine by the promises pro-
duced before. He that beleueth, hath in himselfe the prooue
of the minor: for he certainly knoweth himselfe to beleue,
his owne minde so telling him, and his ready and vnfayned
studie of new obedience witnessing the same; whereupon
faith is knowne, as the tree by the fruites. For as Iohn saith,
1. Epist. 2. By this we are sure we know him, if we keepe his
commaundements. He that saith, I know him, and keepeth not
his commaundements, is a liar, and the truth is not in him.
Hereupon also Augustine hath left it in writing, that euery
one most certainly seeth his faith, if he haue the same. Which
saying of his, Luther also alloweth as right and godly. Yea the
Apostle himselfe prescribeth this rule, *2. Cor. 13.* *Prooue your
selues, whether you be in faith, examine your selues.* Wherein
he sufficiently declareth, that such as be ingrafted into Christ
by a true faith, may haue the knowledge therof in themselves.

Luther in
Galat. 4. cap.

Marke this.

But if Satan, as if he is a liar and murderer from the be-
ginning, dare denie vnto thee that thou beleuest, yeelde not
vnto

vnto him whosoever thou art, O man, who thoroughly perceivest the tokens of faith in thy selfe, but contrariwise goe most boldlie, and say vnto him: *Goe behinde me Satan, for thou sa-
uourest not the things which are of God; I know whome I haue
beleened, and I am perswaded, that he is able to keepe that
which I haue committed vnto him, against that day. He is
faithfull who hath called me, who also will effect it.* Neither is
there any cause why thou shouldst bee troubled, and cast
downe in minde for the imperfection of faith, and for those
contrary motions, feare, doubtings, heauines, and manifolde
temptations, wherewith we daily fight, as long as we carrie
about this bodie of death. For we know him, who hath said:
*Beholde my seruant, whom I haue chosen, my beloued, he shall
not breake a brused reede, and smoking flaxe hee shall not
quench, till he bring forth iudgement vnto victorie.* How of-
ten hath the Lord testified by notable examples in the Gos-
pell towards his disciples, and others greatly weake in faith,
how he doth not cast off, but with great loue and lenitie, re-
ceiue and cherish such as are weake in faith, and daily maketh
them more stronger? Faith therefore although it be saint, so
long as it is true and sincere, shall not fayle of his effect. One-
ly let him, who feeleth himselfe to doubt, exercise his faith,
and wrestle against doubting: let him say with the father of
the child, that had the dumbe spirit: *I beleene Lord, helpe mine
unbeleefe,* and let him pray with the Apostles: *Lord increase
our faith.*

Is this to driue men to desperation? Is this to reason from
pure particulars? And what other consolation I pray you
may be brought, whereby a man may be made certaine of
his saluation, to wit, that he is iust before God, and heire of e-
ternall life? Certainly if we haue no other ground of com-
fort, than that such as shall bee saued and damned, the elect
and reprobates are all alike redeemed by Christ, we shall fall
headlong into desperation. Therefore madde and foolish he
must needes be, that thus concludeth:

*They that are saued and damned, are all alike redeemed by
Christ:*

Ergo,

The weake
and wofull
comfort that

Matth. 16.

2. Tim. 1.

1. Theff. 5.

A weake faith
ought not to
cast a man
downe.

Esay. 24.

Matth. 12.

Matth. 14. 31.

& 16. 8.

Rom. 14. 3.

If thou doubt,
doe this.

Mark 9.

Luk. 17.

arise from
the redempti-
on of all and
every one
without ex-
ception.

Ergo, it will come to passe, that I shall not perish, but have everlasting life.

Therefore it appeareth, that that vniuersalitie of men redeemed, no one at all excepted, which the aduersarie so greatly talketh of, is not the proper ground of Christian consolation: but we must come to faith, which putteth difference betweene those that shall be saved and damned. For by faith we receiue the merite of Christ, and applie it to our selues, and therefore he that beleueth in the sonne, hath eternall life: but he that beleueth not in the sonne, shall not see life, but the wrath of God abideth on him. And hitherto at the length is the aduersarie brought, will he, nill he, to the intent he may assigne some thing certaine of the certaintie of saluation. We (saith he, *1 thes. 5. 34.*) *Doe knowe that saluation is certaine, vndoubted, and constant, and we say that it pertaineth vnto them, who by faith abide in Christ, and we say, that they shall abide in faith, who suffer not the word of vniuersall grace vpon all, to be taken from themselves.* We also say the same thing, and further say, that they shall perseuer in the word and assurance of grace, who are once ingrafted into Christ, by a true and liuelie faith, he praying for them, and giuing them this freely, that their faith shall not faile. For this foundation being once remoued of the perseuerance of true beleuers: what certainty can any man haue of the grace of God in time to come, and therefore of his saluation? What, that the vniuersalitie of the promise, which they so greatly vrge, must then needes fall. For these are flat contrarie, *that all beleuers are saved, and that some beleuers doe fall away and perish.* But if saluation pertaine to them, (as it doth) which by faith abide in Christ, what shall we say of vnbeleuers: they are excluded. Therefore let him looketo it, who auoucheth that they are alike saved by Christ, as well as any other, and that the promises of grace and life, belong to them also.

But grace is vniuersall. I answer, grace must be preached to every creature: but the enioying of it, abideth with the vniuersalitie of the beleuers, wherein there is no difference of Iewe or Gentile, maister or seruant, male or female, but the righteous-

1oh. 3.

The aduersarie
himselfe con-
fesseth the
truth.

The faithfull
shall continue.
Luke 22.
1oh. 17.

Flat contraries.

Huber, thes.
266. & sequens.

Obiection.
Mark. 16.

Answer.
Rom. 3.

righteousnes of God, is in all, and vpon all that beleeue. But they that beleeue not, shall not see life, but the wrath of God *Ioh. 3.* abideth on them. And this is enough, that thou maiest safely, and oughtest to beleeue, that Christ dyed for thee and thy saluation, because we are commaunded all to repent and beleeue the Gospell, hauing this promise added, that he that beleeueth and is baptized, shall be saued, he that beleeueth not, shall be damned.

The aduersarie cauilleth, that it is not sufficient for vs to *Huber. shes. 83.* say, that we must beleeue, that Christ profiteth all men, who beleeue in him: for straightwaies is asked, what shall I beleeue? What is promised vnto me, before I beleeue? What? Thou hast the rule of faith, the Apostles Creede, and doest thou not know what thou oughtest to beleeue? And as touching the promise, it is true, that vnles a promise goe before, faith cannot follow, seeing faith commeth by hearing the promise. I say therefore, that the grace of God, saluation, and eternall life in Christ, are promised to a man, not as yet beleeuing, but conditionally, if he shall beleeue. Here Luther in *Luther.* Gen. 48. *If thou beleeuest thou hast; if thou wilt not beleeue, thou shalt haue nothing. For so much thou hast, as thou doest beleeue. If thou beleeuest, now thou canst doe, and possessest all things: but if thou doest not beleeue, thou hast nothing.*

CHAP. XIII.

A discussing of the first absurditie.

Furthermore, the first absurditie raised vp by this contentious quareller, is this, that by the deniall of vniuersall redemption, as he understandeth it, that is, by the not graunting of the vniuersalitie of grace and saluation by Christ in all, and vpon all, without any difference of faith or unbeliefe, elect or reprobates, there followeth the abrogation of the whole ministerie of the Gospell, because no man can know (if we credite him) what must be preached to any man. Is it euen so? But we see Christ and his Apostles, (from whom we must draw the

What must be
preached, to
whom, and
how.

Ioh. 9. 41.

Luk. 14. 47.

Act. 2. 38. & 10.

Rom. 1. 1. 3.

What is to di-
uide the word
aught.

Tom. 2. fol. 123.

& tom. 4. fol.

104.

Not our opini-
on, but our ad-
uersaries di-
sturbeth the

the patterne of sound doctrine,) to follow this way of tea-
ching, that they reprove all of sinne, they exhorde all to repen-
tance and faith, they lift vp consciences afflicted with the fee-
ling of sinne, and terrified with the feare of iudgement, by
the promises of the Gospell; contrariwise they assray with
the Lawe, secure persons, and briefly, they open to the belec-
uers, and shut to the vnbeleeuers, the kingdome of God.
These authors if wee will imitate, (and wee must bee thereto
willing) we shall know, what, to whome, and how we must
preach, and making choyce betweene careles persons, and
them that are pricked in their hearts, we shall preach grace
and remission of sinnes vnto them, who acknowledge them-
selues to haue sinnes, and doe desire to be deliuered from
them: but vnto them, who securely goe on in sinnes, we shall
propound the Lawe, that by the curse they may be terrified,
and brought by this meanes vnto the feare of God. This is
to diuide the worde of God rightly, that God may bee ac-
knowledged both mercifull vnto them that confesse their
sinnes, and beleue in his sonne, and also angrie with careles
persons, and so euery one may learne to feare God, and to
leane vpon his mercie, which he hath declared in the sending
of his sonne. This difference not obserued, it commeth to
passe, that they, who were to bee comforted by the Gospell,
are crucified by the Lawe, and they who were to bee terrified
by the Lawe, are hardened by the Gospell: as Luther doth ve-
ry well aduise vs of all these things, in Gen. 18. and vpon that
saying of Matthew, chap. 9. *Be of good comfort, sonne, thy sins
are forgiven thee.* Where also among other things he noteth,
that Christ offered the Gospell to the man afflicted with the
palsey, but reproveth the Pharisees for blasphemers and wic-
ked men. *Why* (saith he) *thinke ye euill? He doth not say to
the man sicke of the palsey, why dost thou thinke euill? Nor to
the Pharisees, Be of good comfort, &c.* most rightly cutting
the word of God.

Here now let it bee considered, whether doctrine distur-
beth this order: Ours, whereby out of the commaundement
of God all are commanded to repent and beleue, and to all
and

and every beleever is preached forgiveness of their sins from God for the merits of Christ, as often as by a true faith they embrace the promise of the Gospell: but contrariwise to all vnbeleeuers and hypocrites is denounced, that the wrath of God and eternall condemnation doe so long abide vpon them, as they continue to be such men? Or els the doctrine of Huber rather, who being caried away in the chariot of contention through vaine paradoxes, preacheth to all men, as well to secure as to the afflicted, as well to vnbeleeuers as to beleeuers, that all iudgement and wrath of God is in verie deede truly and properly taken away and remoued? who vndoubtedly auoucheth that all men together are freed from all sinne, and that whole mankind in very deede without exception of any one, is receiued into the grace and bosome of the father by the death of his sonne. Who also affirmeth, that righteousness and the worke of saluation by Christ pertaineth to all them that were lost in Adam: and defendeth with as great contention and impudencie as his wit and stile will yeeld him, that al reprobates as well as any other whomsoever are saued by him. Wherefore let him rather acknowledge his owne fault, then so boldly blame other men.

He obiection: *If the grace of God pertaine not to all, with what mouth & with what forehead dare the minister and preacher of reconciliation in publishing the Gospell, call all and every one to the grace of God? If he inuite all, promise to all, exhort all to repentance, he shall lie: because grace belongeth not to all by this supposition: and vnto whom the promise & grace doe not belong, they also neither ought, nor can possibly beleene.*

I answer, that in this argument diuers things are mingled together: the commandement of repentance, that is, the inuitation to conuersion and faith: and the promise of grace. Therefore a distinction is needfull. As touching the precept of conuersion and faith, that bindeth all men simplie, according to the saying: *Repent ye and beleue.* Wherefore no lye shall here bee committed, if the minister of the word inuite all men to faith, exhort and stirre vp all to repentance. But the

order of preaching aight.

Thef. 60.

Thef. 65.

Thef. 46.

Thef. 270.

Obiection.

Thef. 475. & sequent.

Answer.

The commandement of faith and repentance bindeth all. Mar. I.

But the promi-
ses of grace be-
long to the be-
leeuers onely.

2. Thess. 3.

Acts 13.

Thess. 5. 34.

Origens fable

Zach 1. 3.

Ezech. 18. 21.

Esay 1. 17.

Acts 2. 38. & 8.

22.

The promise is
made vnto the
wicked condi-
tionally.

the promises of grace, wherein is offered mercie, peace, sal-
uation, honour, glorie, life and immortalitie: these (speaking
of men growne) are receiued no otherwise than by faith, and
faith all men haue not, but whom God of his singular mercie
vouchsafeth that diuine gift. Further, the aduersarie himselfe,
whether he will or not, must confesse (as before also we men-
tioned) that saluation pertaineth vnto them, who by faith a-
bide in Christ. Therefore it doth not belong to the vnbeleeu-
ers and so to all: no truly, vnles a man would call againe the
fable of Origene, that all men at length shall be saued. Where-
fore here the Antecedent is denied, that *the minister of the
Gospell promiseth to all, and preacheth the covenant of recon-
ciliation to all, as though all were comprehended alike in the
covenant.* For to speake simply, he promiseth to the beleeuers
onely, and to such as repent. But to the vnbeleeuers and hy-
pocrites he denounceth wrath, because the wicked hath no
peace, saith the Lord: neither is any thing promised vnto
them but conditionally, to wit, if they turne, and beleeuue with
all their heart. And this condition God alone performeth in
whom it pleaseth him, seeing both faith and repentance bee
his meere gift.

And in this sense it is rightly said, that the promises ought
to be preached and propounded vnto all, beleeuers and vn-
beleeuers: as farre as the ministers office stretcheth, that they
should disperse the word of faith and saluation indifferently
and publicly into the eares of all, and setting forth the mer-
cie of God in Christ, (who is the sacrifice for the finnes of the
world) they should call whomsoever, to imbrace the gift of
grace, and should inuite whomsoever they finde, as it were
to the mariage of the king.

Matth. 22.

And it is an vngodly speech, *that all ought not to beleeuue,
because the promise and saluation pertaineth not to all.* Nay,
because saluation is proper to the faithfull onely, and death
and condemnation to the vnfaithfull: therefore ought all to
repent and beleeuue the Gospell, that they perish not with the
world, but may haue eternall life. Neither doth it anything
hinder this generall inuitation, that it is certaine, that many
euer

euer haue been and shall be contemners of grace offered: seeing as the Apostle saith, *faith belongeth not to all:* and as Christ witnesseth; *many are called, and few are chosen.* For the comendement of the king is enough and largely enough for the seruants that are the inuiters: *Go ye, and say ye to them that are bidden, Come, for all things are readie.* Call ye vnto the mariage whomsoeuer ye finde. Againe, *Preach ye vnto euery creature.* Vnto this comendement must the faithfull preacher of righteousness yeeld obedience, whether he be receiued, or reiected; or els for the same endure any temporall aduersitie. As also they who bee called, must without delay obey their calling, howsoeuer many obey not, because they haue also a comendement greater then any shifting or refusall that they can make: *Come ye beleeue, repent: To day if ye will heare his voice, harden not your hearts, as your fathers did in the desert.*

2. Thes. 3.
Matth. 22.
Marke this.

Luk. 14.
Mark. 16.

Psal. 95.
Heb. 3.

Let Augustine be read touching this point against *Cresconius Gram. lib. 1. cap. 5. & 6.* where by diuerse testimonies of Scripture he expressly sheweth, that the truth ought to be preached euen to them that will not heare. The Lord saith in the Gospell: *When ye enter in, say, Peace be to this house: if they bee worthy that bee therein, your peace shall rest vpon them: if not, it shall returne to you againe.* Did he certifie them, that they, to whom they should preach that peace, would receiue it? Yet he gaue them to vnderstand, that peace must be preached without delay, euen to such as would not admit the same. The Apostle also charged his Timothie, that he should not bee slothfull in preaching for mens sakes, to whom the preaching of the truth is vnpleasant: *I charge thee before God, and Christ Iesu: Preach the word, be instant in season and out of season, rebuke, exhort, improue.* Therefore a faithfull workman will preach to such as are willing in season, and to such as refuse out of season. Christ also how many things spake he in the face of the Iewes, Pharisees, Saduces, such as not onely would not beleeue, but also greatly speake against him and persecute him? And he knew surely, saith Augustine, (because hee knew all things) that these things

The truth must be preached to men, though they will not heare it.
Matth. 10.

1. Tim. 4.

L

would

Eze. 2. & 3.

would nothing profit them to their saluation: but by his example peradventure strengthened vs, who cannot know before, the future faith or vnfaithfulnes of men. Beside, we reade that the Prophets were sent to men so disobedient, that God himselte foretold the Prophets whom he sent, that they to whom he sent them, would not obey their words. So Ezechiel was sent with y word of God, to strue with the Iewes, that would disobey, dissent, and speake against. In lik maner Jeremy, to whom it was said: *Thou shalt speake all these words vnto them, yet they will not heare thee, and thou shalt call them, but they will not answer thee.*

Iere. 1. 19. & 7.

27.

Obiection.

If any man aske, for what cause, for what good, with what fruite, or effect are deafe men spoken vnto: albeit the commandement of God bee sufficient, against which it is a hainous offence to dispute, yet other things also may be alleadged for an answer.

Answer.

Four reasons why the word is preached to reprobates, beside Gods commandement: to doe it, before let down.

1. As long as men liue in this world, reprobates and elect are ioyned together, and cannot be discerned by the iudgement of man: and therefore it is meete, that the trueth bee preached indifferently to all, least because of reprobates the elect be defrauded, who will take profit by the preaching of the word. Hereupon also Augustine de Correp. & grat. 15. & 16. *Seeing wee know not who belongeth to the number of them that be predestinate, and who belongeth not, we ought to be so touched with the affection of charitie, that we should be willing that all may be saued.*

1. Cor. 2.

2. By this meanes is cleerely shewed the miserable blindness and great corruption of lost man, and in very deede that appeareth true which Paul saith, that the naturall man perceiueh not the things that be of the spirit of God, that they be foolishnes vnto him, and that he is not able truly to know them.

Ioh. 6.

3. The godly while they behold others left in vnbelcefe, vnto whom notwithstanding the doctrine is common, doe acknowledge so much the more the mercie of God towards themselues, whereby they turne and are saued. To this end the Lord said: *No man cometh vnto me except the father draw*

draw him, as it is written in the Prophets: They shall bee all taught of God. Whosoever therefore hath heard and learned of the father commeth vnto me. Also, To you it is giuen to know *Matth. 13.* the mysteries of the kingdome of heauen: but not vnto them, but in them is the prophecie fulfilled, that they hearing heare not: to wit, hearing with the sense of the body, heare not with the assent of the heart, as Augustine expoundeth. But why some haue eares to heare, and others not, that is, why it is giuen to some of the father to come vnto the sonne, and to others it is not giuen; who knoweth the minde of the Lord? who hath been of his counsell? or who art thou O man, that reasonest with God? saith Augustine *de bono persenerantie lib. 2. cap. 14.*

4. The vngodlie are made vnexcusable in hearing the word of God, that they cannot pretend ignorance, seeing they performe not so much as outward things, which they bee able to doe, as it is said in Ezechiel: *Whether they will* *Eze. 2.* *heare, or leane off, speake thou vnto them, and they shall know, that there hath been a Prophet among them.* And Christ saith: *Ioh. 15. 22.* *If I had not come and spoken, they should haue no sinne: but now they haue no excuse.* And elsewhere he saith, that the Gospell of the kingdome must bee preached in all the earth for a witnes vnto all nations. As also he foretold his Apostles, *Matth. 24.* *Matth. 10.* that they should bee brought before rulers and kings, for a witnes to them and to the Gentiles: that is, to their reproofe and condemnation, who belecue not, as Theophylact interpreteth both places. I will adde hereunto, because of the aduersarie, (who findeth great fault with this vse of the word) the testimonies both of Augustine and also of Luther. Augustine *tract. 81. in Ioh.* saith: *They that contemne or els deride and impugne the commandements of God, vnto them the words of Christ shall not be a benefit, but a testimonie against them.* And *de predest. sanct. cap. 9.* he writeth, that the saluation of religion, from the beginning of the increase of mankind vnto the end, is preached to some for a reward, to some for iudgment. Also *de Correp. & grat. cap. 13.* Correction is to bee vsed towards all as a medicine, albeit the healeth of the sicke person

be uncertaine: that if hee who is corrected, pertaine to the number of the predestinate, the correction may bee vnto him a wholesome medicine: but if he pertaine not, it may be a penall torment.

Luther, *Tom. 3. in 3. cap. Ioëlis*: The Gospell is preached (saith he) to all men: and though all doe not greatly beleene the word, yet it is preached as wel to the vngodly as to the godly: to these it is the power of God to saluation, to the other to iudgement. See also *lib. 1. sentent. dist. 47.* about the end of the distinction.

Hub thes. 300.
The first cauill
of the aduer-
sarie.

Thef. 477.

But let vs heare Huber. First it is a lie, that is fained vpon our side, that the reprobates are called to no other end, but to be hardened, and made without excuse: for many ends are already rendred. He citeth Beza *Responsione altera ad Colloq. Mompel. fol. 149. & 95. Item 96.* but the exclusiue is ill fained vpon our men, and often repeated of Huber, but it is not found in Beza. Then (as he is practised in cauilling) he excepteth, that to preach faith and repentance to such as shall not beleene, (as being by the iust iudgement of God not predestinated vnto faith) is as absurd, as if a man should preach repentance to the very deuils. But there is very great vnlikenes betweene men reprobate, and those reprobate spirits, albeit in this they agree, that eternall fire remaineth for both. For the elect and reprobates of men are in this life mingled together, neither can we know who shall beleene, who not: beside the other things we spake of, speciallie the commandement of God, whereby the Gospell is ordained for euery humane creature.

Thef. 478.

Answer.

Ephes. 6.

Further, he cauilleth: If the hearing of the word turne to the reprobates vnto their greater iudgement, that they are in worse case then the deuils, who from the Gospell preached bring no such iudgement vpon themselves. This is a false argument, taken from that which is spoken in part. To speake simply, the deuils are more unhappie, because they be worse and wickedder: whereupon by Paul they are called *spirits not wickednes*. In the meane while it nothing hindereth reprobate men to be in worse condition in part, that is, to be guilty

tie of iudgement for some cause, wherein the devils are not guiltie: as for example, for the contempt of the word preached vnto them, and for the vnworthy receiuing of the Lords Supper: because vnworthie receiuers eate and drinke their owne damnation. But this hath no place in devils, albeit neuertheles as enemies of all righteousness and order appointed of God, and so also as contempters of the word and Sacraments after their maner, they shal not escape the iudgement of God.

Thirdly, he cauillesh impudently: If the matter so stand, it shall bee better neuer to goe to the word: for if they must wholly perish and burne, the lesse they doe heare that they may despise, the lesse they shall be beaten. *Thes. 3. 6.*

Be silent cruell tongue and lippes that speake iniquitie. What resteth O Huber, but by the like reason thou maist conclude; seeing many in the Supper of the Lord eate and drinke iudgement to themselves, that it shall be also better for vs to abstaine from it? But that all men may vnderstand such like sophistrie; on both sides this onely followeth, to wit, that it is better not to come to the Supper of the Lord, then to come vnworthily: also, not to heare the word of God, then not to receiue it being heard: or els to reiect and tread it vnder our feete after wee haue receiued it: but such as bee blessed haue kept the meane. For because both they that knowing his will and yet doe not the same, and also they that are ignorant of it, shall be beaten (specially if it bee affected ignorance, disdainig to heare the word of God being offered:) it is our parts both to heare and to keepe the word of God, and so to prepare our selues, that wee may worthily receiue the Sacraments. So surely we shall best provide for our selues, and not if we iudge our selues vnworthily of the kingdome of God, by refusing his word and Sacraments. *Luk. 11.*

Fourthly, that the aduersarie may here also proue to the reader the scoffing wherein hee excelleth, (if yet it may or ought to bee approued of any man of sound iudgement) he malapertly saith, that the Calvinian ministers are the hangmen of the reprobates, who draw them vnto exquisite torments that *Thes. 4. 8.*

were from euerlasting condemned, and doe hew them in peeces, if that bee true that they heare the word of God vnto condemnation.

Esay 6.

2. Cor. 2.

What then? In what reckoning will he haue the Prophet Esay to bee, to whom it was said, when he saw the glorie of God: *Goe, make fat the heart of this people, and shut their eies.* Which place surely of the Prophet is repeated not rashly in the New Testament sixe times of the blinding of the Iewes. Shall we therefore with a Huberian scoffe call either the Prophet or Christ Iesus, (whose glorie then Esay saw) hangmen? Farre be this malapertnes from a Christian heart. But rather, by the witnes of the Apostle we are the sweete sauour of Christ to God, both in them that perish, and in those that are saued: to the one the sauour of death to death, but to the other the sauour of life to life, yet alwaies to God the sweete sauour of Christ in both respects.

Lastly it must be noted, that it maketh no matter here, whether it so come to passe either by the foreappointment, or by the foreknowledge onely of God, that the preaching of the Gospell vnto the reprobates turneth vnto their iudgement. For both the foreknowledge and also the foreappointment of God is vnfallible. Wherefore seeing the aduersarie cannot denie (at the least) foreknowledge in God, for their more grievous condemnation, who will not obey the word, the cauils already alleadged must of necessitie fall vpon his owne head. And of these enough.

CHAP. XV.

To the sixth absurditie.

Thes. 37.

The 6. absurditie, that Baptisme is taken away.

I Proceed to that which was obiected of the Sacraments: to wit, *That the Sacraments are taken away, vnlesse with hand and foote (as they say) we bee of Hubers opinion touching the vniuersalitie of redemption.* Of Baptisme he giueth this reason, that no certaine grace and saluation is promised to the baptized. His argument will be thus:

By

By whose opinion no certaine grace and saluation is set forth vnto such as are baptized, by their opinion Baptisme is taken away.

But by their opinion who think that by the death of Christ all men are sufficiently, but not effectually redeemed, (so as all and euery one haue remission of sinnes, and are receiued into the grace of God, iustified and saued, whether they beleeue or not) by the opinion of these I say, no certaine grace and saluation is propounded to such as are baptized.

Ergo, by their opinion Baptisme is taken away. Vnles the argument bee thus framed, I see not how any thing can bee concluded to the purpose.

But the minor is denied. Huber surely *thes. 1019.* sendeth vs vnto the things which hee hath from his *386. thes.* vnto the *431.* but if those be looked into and examined, it will appeare, that nothing is there contained, sauing an extrauagant and idle heape of certaine questions ilfaouredly tumbled together concerning Baptisme. But without such long circumstances, O Huber, this thou shouldest proue, that, vpon the setting downe of the contradictorie of thine opinion of the generalitie of redemption, there would follow the ouerthrow of Baptisme, and that therefore, because no certaine grace and saluation can then bee promised to them that bee baptized. This, this shew if thou canst, omitting thy manifold digressions, whereby thou vnest miserably to intangle thy reader, and turne him away from the point.

Surely as for vs, wee haue learned out of the diuine Scriptures, and do constantly teach, that the vse of sacred Baptisme tendeth to this end and that principally, that it may seale and confirme vnto vs the promise of grace and eternall life. For take away the promise of grace from baptisme, and thou shalt take away the nature of a Sacrament, because according to the vsuall definition of Augustine: *A Sacrament is a visible forme of inuisible grace.* Hereupon are those promises: *He that beleeneth and is baptized shall be saued, Mar. 16.* And in the words of Peter, *Act. 2. Repent ye and be baptized*

The principally
vse of Baptisme.

Augustines
definition of
it.

euery one of you in the name of Iesu Christ for the remission of sinnes, and ye shall receiue the gift of the holy Ghost. Also, 1. Pet. 3. Baptisme sancteth vs. And Tit. 3. Of his mercie be saved vs through the lauer of regeneration, and the renewing of the hely Ghost, and such like, which are read in the Scriptures of the vertue of Baptisme. Which things Basill in his exhortation to Baptisme wittily seemeth to comprehend. Baptisme (saith he) is the releasing of captiues and debt, the death of sinne, the renuing of the mind, the shining garment, the way of heauen, the getting of the kingdome of heauen, and the grace of adoption. For holy Baptisme is the seale of so many things to the faithfull, as the Apostle speaketh of Circumcision, that it was giuen to Abraham for a seale of the righteousness of faith, teaching, that Circumcision was not given for righteousness, but for a seale of righteousness, which is by faith. And I say, (to the faithfull) because neither the word nor Baptisme promisseth anything to, or profiteth the vngodly and vnbeleeuers. For it is a word of promise: *He that beleueneth and is baptized, shall be saved: but he that beleueneth not shall be damned*, whether he be baptized or not. And Ephes. 5. wee read that the Church is sanctified of Christ the bridegrome, and washed in the fountaine of water in the word. Why in the word? Because euen in the water the word cleanseth, and not the water it selfe, as Augustine Tract. 80. vpon Iohn expoundeth. And the same man addeth: *Whence cometh so great force of water, that it toucheth the bodie, and washeth the heart, but by the word which doth it? and that not because it is spoken, but because it is beleued.* The same man vpon the 77. Psalm, writeth thus of the Iewes: *Whereas the Sacraments were common to all, grace was not common, which is the vertue of the Sacraments.* So now also the lauer of regeneration is common to all that are baptized, but grace it selfe, whereby the members of Christ with their head are regenerated, is not common to all. Againe, lib. 5. cont. Donatist. cap. 24. he saith, that Baptisme may be without the spirit: and that some of those that are baptized doe put on Christ while they

Rom. 4.

Vnbeleeuers
are not partakers
of y grace
of Baptisme,
although they
be Baptized.

they are receiuing of the Sacrament: others by continuing in holines of life: That is common to good and euill, and this is proper to the good and godly.

And truly it is in the schooles receiued and allowed, that such as come without faith and fainedly, receiue the Sacrament, and not the thing, by the example of Simon Magus, of whom Augustine vpon Leuiticus, *quæst.* 84. witnesseeth that visible Baptisme did him no good, because he had not the invisible. Many testimonies, prouing that Baptisme doth profit the beleeuers onely.

Hitherto let Luthers sayings be referred, *that baptisme is erected for a signe of righteousness to all that beleene in Christ. That the vertue of Baptisme consisteth in the vse or faith of him that receiueth it. Also, that holie Baptisme is the fountaine of saluation whereof they that drinke, that is, beleene the promise added, doe neuer thirst. And that he generally elsewhere pronounceth: that the Sacrament worketh not grace without faith,* and hee taxeth the dreame of the papists, that Baptisme profiteth thee, and iustifieth thee, whether thou beleuest or not. Luth. in Gen. 17. De Cap. Basil. in 3. Ioel. In Gen. 48.

Neither saith Brentius otherwise, *explicat. Catechis. de Baptis.* where among other things he writeth, that Baptisme is a *seale*, whereby Christ publickly confirmeth, that he deliuereth and giueth those speciall heauenly good things, that are promised in the Gospell, *to him that beleueneth.* Againe, that Baptisme is a royall vnction, the Sacrament confirming and publishing that thing, which a man before had receiued by faith: for man is not then first receiued into the Lords tuition, seeing before he was receiued by faith: but then his admission is first confirmed by an externall signe. And handling that promise, *He that beleueneth, &c.* plainly saith thus: *Baptisme, as it profiteth much, if in faith it be redeemed, so it doth no good, if it be without faith:* and he maketh mention of an example out of the tripartite History, *lib. 11. cap. 14.* of a certaine Iewe, a craftie fellow, who would often receiue Baptisme, not for that he beleued in Christ, but that by this meanes he might get money of Christians: who albeit hee was Baptized, yet was not truly made a Christian by his Baptisme.

Baptisme. The same Brentius vpon Iohn, fol. 119. expressely writeth, that not euery one that is Baptized, is regenerated: for faith must be required, not to the perfection of the Sacrament, but to the profite of the receiuer.

Chytrius.

Likewise Dauid Chytrius, *Tract. de bapt.* printed at Wittenberge 1580. saith, *That ministers doe Baptize with water, pronounce the word, and giue water, but Christ Baptiseth with the holy Ghost, and regenerateth the beleeuers.* Againe, many being washed in water, and not bringing to Baptisme true faith, are Baptized not with the inspiration of the holy Ghost, but with water onely, as Simon Magus.

*1a. Andr. Col.
Momp. pa. 486.
& 2hes. 64. &*

30.

These things largely set downe, doe shew to whom belongeth the promise of grace in Baptisme, against the error, and more than a dreame of certaine men; to wit, that regeneration is giuen to all in Baptisme, beleeuers, and vnbeleeuers: and that if an vnbeleeuing hypocrite be Baptized, he is not onely outwardly Baptized in water, but inwardly also by the holy spirit, yea euen Simon Magus no lesse then others receiued grace in Baptisme. This doubles is to administer Baptisme, not for a Sacrament of Christ, but for Christ himselfe, as the Apologie of the Confession of Wittenberge casteth in the papists teeth, who say the same thing, that these men doe, to wit, that remission of sinnes is wrought by Baptisme, by the very vertue of the Sacrament, and Gods promise, and not onely by faith. Let the papists then haue the victorie, and the confession of the Duke of Wittenberge will lie in the dust, being ouerthrowne by the very men that ought to defend it.

Obiection of
infants faith.

But what shall we say of infants Baptized? Cannot Baptisme saue them without faith?

Augustine.

Infants cannot
belecue.

I answer. Although we haue some men in our time, who thinke that euen infants belecue, and would haue all men so to thinke: yet the contrarie opinion of Augustine, and other olde writers is more sincere and safe. For thus Augustine vpon Iohn *tract. 80.* saith, This word of faith, onely is of force in the Church, that euen neuer so little clenseth the infant, by the Church belecuing, offering, blessing and touching it, though

though the infant cannot beleue with the hart to righteousness, and with the mouth confesse to saluation. Likewise in his fourth booke of Baptisme, chapter 24. hee saith: Infants through want of age can neither beleue with the heart to righteousness, nor with the mouth confesse to saluation. See also his 23. epistle to Bonifacius, and Iustine Martyr, question 56. Barnard also alloweth the same opinion, Epist. 77. Infants because their age hindred them, cannot haue faith.

The reason is plaine, for faith presupposeth knowledge of those things that are to be beleued. And that little children do know diuine things, who as yet vnderstand not humaine, if wee would by words declare, saith Saint Augustine, also Epist. 57. we must be afraide, least we be thought to doe iniurie to our very senses, seeing that by speaking we endeavour to perswade a thing, where the euidence of the trueth is greater than all the strength and force of speech.

Moreouer, they that maintaine the faith of little children, doe not a little disagree in opinions, some thinking that faith is giuen them in Baptisme, and others before Baptisme. Of the later opinion is Brentius, *Explicat. Catechis.* where hee maketh this argument: God acknowledgeth none truly in the number of his people, vnles he doe beleue; and maketh his assumption of infants: The infants of Gods people in olde time, were part of Gods people, euen before they were circumcised, and therefore our infants now also pertaine to the people of God, euen before they be Baptized, according to the promise made to Abraham, Gen. 17. *I will be thy God, and God of thy seede after thee.*

The contrary
opinions of
Brentius and
Andr. touch-
ing the faith
of infants.

Contrariwise Iacob Andree, Brentius his successor defendeth the former opinion, *Colloq. Mompel. fol. 458.* Before infants (saith he) be Baptized, I cannot affirme that they doe beleue, because faith is giuen vnto them in Baptisme. And streight after: Infants Baptized haue the grace of adoption freely giuen them with faith and the holy Ghost. Likewise, Luther in 17. Gen. (albeit in his booke of praying, he seeme to thinke otherwise) hath left it written, that the children of the Israelites had this blessing, that on the eight daye, faith was

was given them, and they were made the people of God: which thing he would haue in like manner vnderstood of the Children of Christians in their Baptisme.

And this opinion surely is driven to a great straight, because of infants in olde time that dyed before the eyght day, when they should be circumcised, and depart this life daily as yet without Baptisme, being deprived of it, not of any contempt, but of necessitie, whom yet they both doe rather reckon in the number of such as be saued, seeing the couenant of God is not transgressed or made frustrate. But after their opinion, no man, be he a childe or a man growne, can bee saued without faith. It followeth therefore, seeing such also are saued, that faith is giuen to many infants euery where, euen before their Baptisme: which thing Iacob Andree denied that he could auouch. The same thing may be objected of young girles among the Iewes, who because they were the seede of Abraham, were not excluded from the righteousness of Abraham, but obtained it by faith, according to Luther in the forecited place, euen in their infancie.

Wherefore the opinion of the faith of infants is more easily affirmed than defended. Hereupon Doctor Heerbrand doth thus mitigate Luthers opinion, that hee, (when hee saith that infants haue faith or doe beleue) hath not this meaning, that they doe vnderstand, or feele the motions of faith, but that so their error is reiected, who imagine infants Baptized to please God, and to be saued, without any action of the holy Ghost. If this onely they meane, who thinke that infants beleue, I fully agree with them. But because it is to be feared, how many of them will acknowledge that interpretation, I doubt not in the meane while to iudge and speake with ancient writers; *that infants doe not beleue*. Which simplicity of olde writers hath been also allowed of new writers, Mulculus, Martyr, and other most learned and painefull diuines, as their writings testifie.

Neither doe the words of Matth. chap. 18. hinder the same. *Who so offendeth one of these little ones, that beleue in me: for that* Augustine, Theophilaet, Hilarius and others, rather vnderstand

Luth. in 17. G.
Col. Momp.
pag. 196.

D. Heerbrand.
Defens. cont.
Gottard. Canon.
nicum.

Obiection.

Aug. quæst. E.
mag. li. 1. ca. 24.

vnderstand of the humble, and children in malice and not in age. We confesse neuertheles that our infants are rightly accounted in the bodie of the faithfull, that is, among the people of God, both for the promise of the couenant, and also after their baptisme for the sacrament of entrance into true religion, and of faith, as Augustine thinketh in his 23. Epistle.

Why we must account in faults among the people of God.

But if infants haue no faith, how are they made partakers of the grace of Baptisme and saluation? For who so beleeueth not shall be condemned. With the heart man beleueth to righteousnes: and without faith it is impossible to please God. Mar. 16. Rom. 10. Heb. 11.

Obiection.

I answer, that there is one consideration of infants, another of men growne. Such sayings, as are in the sacred Scriptures vttered of the necessitie of faith, confession, hope, loue, mortification of the flesh & such like vnto saluation, appertain not to infants, but to men growne, that by reason of age are capable of such things. By the neglect of this distinction many errors will necessarily ensue, as Augustine *lib. de harefis* proueth by the Hierachites: and Barnard *ad Hugonem Epist. 77.* and also *Hom. 66.* vpon the Canticles, by another sect of that time dispersed throughout France. As touching the infants of Christians, it is sufficient that they be comprehended in the promise of the couenant. For albeit adoption to bee the sonnes of God proceedeth not from the carnall birth, (according to which the children of the faithfull are no lesse the sonnes, of wrath than the children of the vnfaithfull, conceived and borne in sinne, as others be:) yet such is the bountie of Gods grace, that infants borne of Christian parents are reckoned in the number of Gods people, euen as in old time the infants were of Abrahams posteritie, according to the promise: *I will be thy God, and of thy seede after thee.* And Matth. 19. the Lord saith, *Suffer little children, and forbid them not to come vnto me: for to such belongeth the kingdome of heauen.* And for this cause in signe of Gods couenant we baptize the children of Christians: and doe not baptize the children of Turkes, vnles they bee alreadie able

Answer.

Why we baptize the infants of Christians, and not of Turkes.

to.

Barnards say-
ing of infants
dying before
Baptisme.

to giue an answer of their faith. And if our infants being prevented by death cannot be baptized, we follow the rule of Barnard *ad Hugonem Epist.* 77. *Not a depriving or want of baptisme, but the contempt of it doth condemne one.* Here Augustine is over rigorous: but beside that the schoolemen haue commonly somewhat misliked his rigor, placing such children in a Limbo by themselves void of all torment: o-ther also of great name in the middest of papistrise, Gerson, Cardinal Caietane, Biel, and other, haue approued of a more fauourable opinion touching the saluation of such. But of these I will speake no more.

The cauill of
the Lords Sup-
per answered.

Thef. 450. &
sequent.

The cauill concerning the Supper of the Lord is yet vn-
touched, which the aduersarie in his alike foolish babling al-
so complaineth, that it shall be taken away, if the vniuersali-
tie of redemption bee denied, such as hee maintaineth. But
how O Huber? Truly I finde from thy *Thef.* 437. whither
thou sendest backe thy reader, many things after thy maner,
that is to say, impudently and bitterly fained, and little ap-
pertaining to the prooffe of this false accusation set downe:
sauiug, that at length thou seemest to haue a purpose to rea-
son after this sort: (for thou art so intangled in thy absurdities,
that here and elsewhere often it cannot easily bee perceiued
what thy meaning is.) Onely they for whom Christ effectua-
lly died, ought to come to the Supper by our opinion, as
thou saist. But whether Christ died for vs effectually, it is vn-
knowne to euery one. Therefore none at all shall know who
ought to bee the Lords guest, and so the Supper of the Lord
shall be at once taken away from all men.

1 O trifler. For first to bring it to an absurditie, one of the
propositions must be the Hypothesis, or the very opinion of
the aduersarie which is oppugned, which here is not done.
For the question is about this: Whether Christ died effectua-
lly for all men? He saith it: We denie it.

2 Secondly vnto the Maior: In our Churches, while the Sup-
per is to be administred, it is not the maner, (if thou know it
not) to say that they ought to come for whom Christ died,
and the rest to keep away, as thou triflest: but this is said, that
we

wee may celebrate the Supper of the Lord to our good and comfort: before all things it is required, that first wee proue our selues, euery one considering with himselfe his sinnes and accursednes: and trying his heart, whether he beleue the promise of grace and remission of sins for the merit of Christ alone, and whether by new obedience he purpose from his heart to shew himselfe thankfull vnto God. For such guests doth the table of the Lord require: as for hypocrites and such as goe on still in wickednes, they must abstaine from this meate, which Christ hath ordained & prepared for his faithfull, least they make their condemnation so much the more grieuous.

Wee must proue our selues before we come to the Lords Supper, and how.

Thirdly, the Minor of the argument is false: for he that hath knowledge knoweth himselfe to beleue, as before hath been shewed. And whosoever beleueth, is partaker of the merits of the death and humiliation of our Lord Iesus Christ, as he saith: *this is my body which is giuen for you: and this is my blood, the blood of the New Testament, which is shed for you*, as Luke hath, or as Matthew saith: *which is shed for many for remission of sinnes*. Why saith he, *for many*? Because albeit the blood of Christ be shed for all as touching sufficiencie: yet it was shed for the regenerate onely as touching efficiencie, as I shewed before out of Innocentius. Whereupon Basil saith: *All of us as many as do beleue, are redeemed from sinnes by the grace of God, which is through his onely begotten sonne our Lord Iesus Christ, who said: This is my blood, the blood of the New Testament which is shed for many, for the remission of sinnes: which exposition he twise repeateth in his Sermon following of Baptisme: for many, that is for all beleeuers, the blood of Christ was shed.*

3

A man may know himselfe to haue faith, and so to haue Christ.

Luk. 22.
Matth. 26.

Exhortat.
Baptif.

CHAP. XVI.

An answer to the residue of the Absurdities.

HVber goeth on, and that he may maintaine any way his Opinion, he obiecteth also other absurdities, so horrible, that.

Hubers blas-
phemies.

Luther de sermo
arbit. cap. 107.
& seq.

A double will
in God.

How God
willeth and
willeth not the
death of a sin-
ner. Eze. ca. 18.

that a godly minde cannot but tremble in thinking of them: as, that God is accused of fraud and lying. Of fraud, in that he saith one thing, and thinketh another. Of lying, in that by word he offereth and commandeth to receiue things, which in the means while by his irreuocable iudgement he forbid-
deth to receiue. Also that Christ by his passion hath mocked God and men: and that the mightie and holy Lord of hosts is worthily accused of crueltie, iniustice, reioycing at mens harmes and of other great euils, agreeing rather to a most cruell tyrant then to God. For such and so many words doth his rude and shameles mouth vtter often, or rather roreth out. But these be the sleights of the aduersarie, issuing out of the same forge, that his other lyes and slanders doe, too too presumptuous truly. But because those obiections and mocks (excepting only the last saue one) respect not so fitly the doctrine of Redemption, as of Predestination, (which treatises Huber here and there without order confoundeth) and are long agoe largely confuted by Doctor Luther in his booke of seruile freewill, I will not suffer my selfe in refuting them to be carried beside the matter I haue in hand. One or two places onely of Luther I will alleadge for their sakes, who depend vpon that mans authoritie, that they may vnderstand that the doctrine of Luther is wounded through our sides. He therefore in his answere to the place of Ezech. 18. *I will not the death of a sinner*, confirmeth the receiued distinction of a double will in God, which truly was wont to bee so distinguished for our capacitie. And one will, he one while calleth secret, searefull, and vnsearchable, other while the most reuerend secret of Gods maiestie, sometime the hidden God: but the other will, he calleth one while the reuealed will, other while the word preached, sometime God preached and worshipped: and proceedeth after this sort: God doth many things, which he hath not shewed vs in his word: and he willeth many things, which in his word he doth not shew that he willeth. So he will not the death of a sinner in his word, that is, in his will reuealed in his words: but he willeth it by his vnsearchable will. Therefore it is well said: If God will
not

not the death of a sinner, wee must impute it to our will that we perish: well, I say, if it bee vnderstood of God preached. For he willeth that all men be saued, while he commeth vnto all by the word of saluation: and it is the fault of the will, which doth not admit God, as Matth. 25. it is said, *How often would I gather thy chickens, and thou wouldest not?* But why Gods maiestie taketh not away this fault of our wil, or changeth it in all, or why he doth impute it vnto man, seeing he cannot want it, we may not inquire, and if thou wouldest inquire, yet thou shalt neuer finde it, as Paul Rom. 9. saith: *Who art thou then that reasonest with God?* Againe, it is sufficient, saith Luther, to know that God so willeth, and this will it is meete we should reuerence, loue and adore, restraining the rashnes of our reason. Here Luther sufficiently sheweth that it pertaineth to his reuealed will, that God willeth the conuersion and saluation of all: and to his hidden will, that he neither giueth nor purposeth to giue conuersion and saluation to all, but to whom he will according to his meere good pleasure. Neither are these cōtrarie one to another, as though God spake one thing and thought another, when we say that he willeth, that is, commandeth that all repent and beleue the Gospell to saluation, and yet that he will not worke in all men faith and repentance. Euen children may perceiue, that here is no contradiction, because of the diuers signification of the word *will*.

The hid and reuealed will are not contradictorie, therefore no suspicion of fraude or lying in God.

The same man *cap. 160*. This surely offendeth common sense and naturall reason, that God of his meere will forsaketh, hardeneth, and damneth men, as though he, who is said to be of so great mercie and goodnes, delighted in the great and eternall paines and torments of miserable persons. This seemeth wicked, cruell, and intolerable to imagine of God. But here the most mercifull God ought to be honoured and reuerenced, and wee must refert freely some thing vnto his diuine wisdom, that he may bee beleeued to be iust, where he seemeth to vs to bee vniust. For if such were his iustice, as might be iudged by mans capacitie to bee iust, it should not be altogether diuine, and should differ nothing from humane

God is not vniust, or one that reicyceth at mans miserie.

A notable saying.

iustice. But seeing God is true, and one, wholly incomprehensible, and inaccessible by mans reason, it is meete, yea necessarie, that his iustice also be incomprehensible, &c. Therefore what perversenes is this, that wee should destroy the iustice and iudgement of God? These and many other such things hath Luther against such as contend with their maker.

Esay. 45.

Brentius in

1. Sam. 2. v. 25.

God is not the author, but reuenger of sin, punishing sins with sins.

Brentius also vpon those words touching Elies sonnes, *They heard not the voyce of their father, because the Lord would slay them*, subscribeth vnto this doctrine, and concludeth this whole question in these words. Therefore that they may be punished according to the worthines of their deserts, the Lord by his secret power brought it to passe, that they should not repent at their fathers admonition, and should perish: he surely working inwardly, what by word he forbiddeth outwardly, and his power inwardly hindring that which by his manifest will he outwardly commanded to bee done. And this is not to be the author or cause of wickednes, but it is to inflict iust punishment for the same. But how it cometh to passe, that the Lord by his secret power worketh inwardly, or hindreth that which he forbiddeth or commandeth outwardly in his manifest word, it is a higher point then that mans capacitie can finde out. These things Brentius.

Obiection.

Com. thes. 37.

And whereas it is further obiected, that vnles by the death of Christ all, faithfull and vnfaithfull be forgiven, and in very deed and properly be restored to grace and saluation, Christ is charged to haue deluded God and men by a false passion; it is a vaine and vnfaourie deuise. For there is a flat begging of the question in the antecedent, seeing the aduersarie thus reasoneth: Christ himselfe confesseth that he died not for a few onely, but for the whole world, to wit, for all mankinde. Wherefore if it was the counsell of his father, that he should die for the elect onely, Christ hath mocked God first, and then men, holding them in suspense with so great hope, as though he died for all. Where (I beseech) doth the Lord confesse, that he effectually died or would die for all? or that he would that all should haue the effect of his death, to wit,

recon-

reconciliation, righteousness & saluation, none at all excepted of the whole vniuersalitie of mankind, whether they imbrace by faith the Sauour, or by vnbeleefe refuse him? Christ witnesseth the contrary, Ioh. 17. *I pray not for the world, but for them whom thou hast giuen me.* It is a wonder if he hath pacified the iudgement and wrath of his father for them, for whom he surely did not vouchsafe to pray. And in the same chapter: *For them I sanctifie my selfe, that they also may be sanctified.* Therefore for whom he praied, for them also he offered himselfe a sacrifice to redeeme them effectually from sinne and death, and to sanctifie them for euer, and so contrariwise.

CHAP. XVII.

Of this, that only vnbeleefe condemneth, and not other sinnes: but whosoever is condemned, for only vnbeleefe he is condemned.

ALL these things being made plaine, Hubers opinion is now spoyled, and his threefold ranke scattered here and there, whereto he in vaine trusting and furnished more with number then with strength of arguments, hath bid this battel vnto the trueth. But yet before we make an end of this point, wherein we haue taken in hand the confutation of a new and erronious doctrine of Redemption, we must not omit what these new Sectaries teach of the cause of damnation: to wit, how it commeth to passe, that whereas they auouch that by the passion of Christ all without exception are discharged from the iudgement and wrath of God, and receiued into the fauour and bosome of God, and that the reprobates as well as the elect are saued, yet all are not saued for euer. This therefore is the cause, say they, because some abide by faith in saluation receiued, others through vnbeleef refuse, contemne and cast away saluation gottē for them, and so by neglecting and despising their saluation, make themselves reprobates, and therefore onely are damned, because they despise grace, and

Marke this doctrine of the aduersaries, How all are not eternally saued, that yet were redeemed and saued by Christs death, as they say.

and through incredulitie doe binde themselves againe in the guiltines of all finnes. These things are in so many words extant in Hubers *Thef.* 19. 69. 155. 245. And also in his *Thef.* 187. he writeth, that such as beleeue not, tread vnder foote their redemption, and propitiation for their finnes, shaking from them through vnbeleefe, and so their vnbeleefe is vnto them the onely cause of damnation.

In like sort Iacob Andree *Col. Mompel. pag.* 548. saith, that men are not therefore damned, because they haue sinned, but because they will not by faith embrace Iesu Christ, who suffered, was crucified and died no lesse for the finnes of the damned, than for the finnes of Peter, Paul, and all the Saints; noting there these words in the margent: *onely vnbeleefe damneth men.*

What we like
in the aduer-
saries doctrine.

Mat. 16.

De verb. Dom.
sec. Ioh. serm. 60.
et enar. Ps. 109.

What we mis-
like iustly.
The first faulte
or error against
the doctrine of
the Apostles
and Prophets.

Act. 10.

Ioh. 3.

As touching this doctrine, it is confessed, if any man truly beleeue in Christ, the finnes of all the world are not able to cast him downe into hell: and contrarily, if a man haue not faith, he shall be damned, albeit the righteousness of all the world were his owne. For he that beleeueth shall be saved: he that beleeueth not shall be damned, saith that faithfull and true witnesse. And Augustine writeth, that onely the sinne of vnbeleefe shutteth the doore against all other finnes, that they are not released by the grace of God, as by beleeuing all sins are remitted.

Yet two things in the said opinion doe iustly displease vs. One is, that whereas this opinion is forced to acknowledge that the saluation of Gods kingdome happeneth not but by faith, yet it dare auouch, that there is remission of finnes, freedom from the iudgement and wrath of God, and power of the deuill, yea and saluation it selfe without faith. For it will haue all these things to come to all men indifferently by Christs death, whether they beleeue or not, otherwise than all Prophets and Apostles doe testifie, that he that beleeueth in Christ, through his name receiueth the remission of finnes, the wrath of God abiding vpon the vnbeleeuers. This is a farre other opinion, than if a man should say (as Huber doth) that all together are set free from all sinne, and all iudgement and

and wrath of God is taken away and blotted out in all men, yea in vnbeleeuers: onely through vnbeleefe they be againe bound with the guiltines of their finnes, and doe fall againe vnder the wrath of God. Augustine saith well in the forecited place, *The medicine of all the wounds of the soule, and the onely propitiation for the finnes of men, is to beleene in Christ, and by faith we are borne of God, and made the sonnes of God, as it is written: to them that beleene in his name, he hath giuen power to become the sonnes of God.*

Serm. 60.

The other thing which is worthily reprobued in the alleadged opinion, is this, that it precisely setteth downe the contempt or lothing of the grace of the Gospell through vnbeleefe, to bee the cause of damnation. For first this opinion presupposeth the offering of the grace of the Gospell, in respect of all and euery one whoeuer haue been, are, or shall be: which how vaine it is, is taught by many testimonies of the Scriptures: Act. 14. 16. 17. 30. Eph. 2. 12. Psal. 147. 19. 20. Besides looke what wee haue spoken in the sixt chapter of this booke.

The second fault or error confuted by foure reasons.

Secondly, the Apostle saying: *They that haue sinned without the law, shall perish also without the law: and they that haue sinned in the law, shall be damned by the law;* doth not onelie grant, that the Gentiles for the most part wanted the knowledge of the law written, much more the knowledge of the promises of the grace of the Gospell published by Moses and the Prophets: but also alleadgeth the reason of the iust damnation of the Gentiles from the breach of the law of nature, making no mention of the condemned grace of the Gospell.

Thirdly, what shall we say of so many millions of infants without the Church, who haue bin preuented by death from the beginning of the world, and are daily preuented, before they can heare the least tittle of the grace of the Gospell? what contempt is there of grace? what lothing of saluation?

Fourthly, the Lord in the Gospell saith: *If I had not come and spoken vnto them, they should not haue had sinne: but now they haue nothing to cloake their finnes withall.* Augustine

Ioh. 15.

Augustines
iudgement of
this question.

tract. 89. aduiseeth vs to vnderstand this place not of euery sinne, but of the great sinne of vnbeleefe: and mouing the question, whether they vnto whom Christ commeth not, nor speaketh vnto them, haue excuse for their sinne? answereth; not truly for euery one of their sinnes, but for this sinne, that they haue not beleeued in Christ, they haue a plaine excuse, and they cannot therefore auoide damnation, according to the saying: *Whosoever haue sinned without the law, shall also perish without the law: and whosoever haue sinned in the law, shall be iudged by the law.* And such he saith are they, who when they heare contemne, or else gainsaying resist, or with hatred pursuing them by whom they heare. Also *Epist. 99. ad Euod.* speaking of such as are in hell, according to his owne and the common opinion of others, maketh difference between such as here would not beleue the Gospell preached, & those that haue not here contemned (saith he) that which they would not heare, and are cast into hel without any guiltines of the contempt of the Gospell. The like he writeth in his booke of nature and grace, *lib. 4.* If with these sayings of ancient fathers we compare the phrases of new Sectaries, we shall see a flat contrarietie. And let these be spoken for confutation of those things, so much as the state of our purpose seemed to require.

THE



THE THIRD BOOKE OF CHRISTIAN REDEMPTION, CON- SISTING IN CONFIRMATION:

Or a demonstration of the true opinion, who be
partakers of Redemption.

CHAP. I.

The proposition and partition.



Now we are come to the confirma-
tion of true doctrine. And that is,
that albeit the death of the sonne
of God our Lorde Iesu Christ, as
touching the greatnes of the price,
be the redemption of whole man-
kinde, none excepted: yet the pro-
prietie of redemption belongeth
to those, who are not now the
vessels of the deuils, but the members of Christ, by faith and
the grace of regeneration: the rest, who liue without faith
and regeneration, not belonging to this redemption from
sinne and death. And because faith and regeneration per-
taine not to all but to the elect, it is truly also auouched
that redemption belongs to them and not to the reprobates.
This opinion we purposing to proue, will vse also a threefold
ranke or order of proofes.

The summe
of our opinion
touching
mans redemp-
tion by the
death of
Christ.

Tii. I.

The first shall be of certaine testimonies of Scripture, out
of the old and new Testament, wherein spiritual redemption
purchased by Christ is restrained to the Church: which cer-

tainly is not the vniuersalitie of whole mankinde, but a certaine companie of mankinde, chosen to eternall life out of euery tribe, language, nation and people.

In the second ranke wee will produce diuerse arguments, drawne from the analogie of faith, or the apostolicall and catholike rule of faith, whereunto euery Ecclesiasticall exposition, and decision of whatsoeuer controuerfies of faith ought to be agreeable.

Lastly, the third ranke shall haue testimonies of godly antiquitie, whereby it shall more cleerly than the light appeare, that nothing is here taught or produced of vs, that all the best and worthiest writers of old haue not with great consent taught according to the Scriptures.

CHAP. II.

Certaine places of the new Testament, with an admonition concerning Hubers maner of disputation.

Thes. 627.
The admonition touching Hubers maner of disputing.

WE begin the more willingly our purposed confirmation from the expresse testimonies of Scripture, because the aduersarie doubted not to blab it out, as though
 1 we had no word of our opinion in the Scriptures, and went
 2 about to draw and expresse it from consequences only. And
 that thou maist the more marueile (Christian reader) at the
 negligence and follie of the man in so great a matter, it appeareth
 that while he was writing and daily meditating of this controuerfie, yet he was long in this opinion, (to wit, till
 being admonished by the positions of Doctor Tossan, hee saw he had neede of an appendix) as if all the prooffe of our
 opinion would come to this Enthymeme: There is an eternall predestination of God, wherein he hath decreed in Christ
 to haue mercie vpon some vnto saluation, and not vpon others: *Ergo*, Christ died not for all. With which error after-
 3 ward being carried away, & his chariot regarding no bridle,
 he raiseth vp a great dust to darken the trueth of the doctrine
 4 of predestination: and that not onely in place altogether vn-
 fit

fit, and by very straunge expositions: but also by an error so full of words, that for one page of places of Scripture cited by M. Pareus touching Predestination, he groweth into a 100. pages, and 350. Theses or positions. In which whole disputation it is his continuall sleight, vnfaithfully and with a craftie head to propound the arguments of our side concerning Predestination, (for herein he onely sticketh, as I said, whereas he ought to handle redemption) and in stead of answers hee singeth euery where his cuckowes song, *de repetitione primæ*, which the schooles of Logicke vse not to call *repetition*, but *petition*, that is, the begging of a thing as granted, which is the chiefe point in controuersie. It is a part of the same, nay of grosser ignorance, that in his appendix to D. Tossians reasons, he wonderfully pleaseth himselfe in his other cuckowes song, *I deny the consequent: We alwaies deny the consequent*. O miserable disputer, as bad a Logitian as he is a Diuine! He doth not yet vnderstand, that we must neuer answer an Enthymeme by denying the consequent, but either by distinguishing or deniall of the antecedent, or els by denying the consequence. For it is as foolish a thing if a man would denie the consequent in an Enthymeme, as if one being about to answer a Syllogisme, should denie the conclusion. By which kinde of solutions any thing might most easily be answered by any one, but that Logicke is against it.

But omitting these things, let vs produce a few testimonies of many out of the Scripture to declare our purpose, *that redemption from sinnes, righteousness and saluation are benefits proper vnto the Church, and not common to all, whether they beleene or not*, as the new opinion would haue it. This is the state of the question properly, which must be diligently marked. For we also grant that Christ died for all: but wee denie that therefore all are made partakers of the benefits of Christs death without respect of faith or vnbeleefe, or els which is all one, wee denie that Christ died for all effectually, the cause of the want of that efficacie being considered not in Christ but in men themselues. For to make the death of Christ effectuell vnto vs for redemption, his merit is not on-

The state of
the question.

How Christs
death may be
effectually to
any.

ly

ly needfull, but also the application and receiuing of the same, which is done by an vnfaigned faith.

Matth. 1.

The 1. testimonie, prouing redemption to be proper to the Church.

The first testimonie therefore we haue in Matthew in the words of the Angell to Ioseph: *Thou shalt call his name Iesus: for he shall saue his people from their sinnes.* Here we see redemption peculiarly attributed to the people of Christ. And the people of Christ be his Church of all places and ages. Therefore redemption is peculiar to the Church, and yet vniuersall, after that sort as we confesse the Church to bee vniuersall.

Thef. 1059.

All men be not the people of God, proued by three reasons.

Huber crieth out, and (such is his Diuinitie) saith, that by the people of Christ is meant the whole offspring of Adam, and saith that al are truly called to the kingdome of God, that they may be his people.

But the contrary is easily proued. First by the name of the people of God the Scripture vseth not to comprehend al men, but a certaine companie onely, among whom God is acknowledged and called vpon, and whom hee likewise acknowledgeth for his owne, and to whom belong the covenants and promises, as the Lord saith: *I wil walke among you, and I will be your God, and you shall be my people. And I will be your God, and you shall be my sonnes and daughters.* saith the Lord almightie. As also he saith in Oseah: *I will call a people my people, which was not mine, and her beloued, who was not beloued: and it shall come to passe in the place, where it was said vnto them: Ye are not my people, there they shall be called the sonnes of the liuing God.* All which places Paul to the Romanes expoundeth of the calling of the Gentiles: who whereas they had bin intimes past alients from the common wealth of Israel, and strangers from the covenants of promise, hauing no hope, and being without God in the world; afterward obtained the adoption of grace in the kingdome of Christ. So vnto Titus wee reade, that Christ purged a peculiar people to himselfe, zealous of good workes: whom Peter also calleth a people whom God claimeth as his own, a holy nation, a royall priesthood. What insolencie then is it, to imagine that all men be the people of God? This is nothing

Leuit. 26.

Iere. 31.

2. Cor. 6.

Ose. 1. & 2.

Rom. 9.

Tit. 3.

1. Pet. 2.

thing els than to ioyne faithfull with vnfaithfull, righteousness with vnrighteousnes, light with darkenes, Christ with Belial, the temple of God with images, and to mingle sacred things with prophane.

Secondly if all should bee the people of Christ, it should not onely follow, that all must be also called Christians, but also (as Origene saied) all should be saued and haue eternall life seeing saluation which Christ bestoweth vpon his people, includeth eternall life as the chiefe fulfilling thereof.

Thirdly Theophylact vpon the same place thus writeth: He (saith he) shall saue his people not onely of the Iewes, but also of the Gentiles, who shall beleue and not doubt to bee made his people.

Luther also in Gen. 31. at large testifieth that all men are not the people of God, but such as hee liketh of and accepteth, and cannot be taken out of his hands. But let Huber giue care vnto his Brentius especially, who writeth thus in the exposition of his Catechisme. Tell vs (saith he) to whom Iesus is Iesus, that is, a sauiour from their sinnes. The Euangelist saith: *He shall saue his people.* He saueh not Aliants but his people. They be Aliants, who soeuer beleue not in him, whether they be Iewes or Gentiles. And they be his whether they be Iewes or Gentiles, as many as doe acknoweldge and imbrace him by faith. Wherefore of what nation soeuer thou be, if thou beleue the Gospel of Christ, thou art made by faith a member of his people, and Iesus is in very deede made Iesus vnto thee. These things he: another of whose sayings also shall be cited hereafter in the seuenth Chapter. Nowe let the Tubingers see, whether they will condemne Brentius heere or Huber rather of an error.

A second testimonie we haue in the same Euangelist cha. 26. *When hee had taken the cup, hee gaue it to them saying, Drink ye all of this. For this is the blood of the new Testament, which is shed for many for remission of sinnes.* I surely knowe that some of the auncient writers respecting *sufficiencie* doe expound for *many*, that is, that his blood was shed for al, seeing euen all are many. But the sense rather agreeth, by keeping

2

3

Luther.

Brentius.

The 2. testimony.
Matt. 26.

ing

[Many] distin-
guisheth be-
tweene belee-
uers and vnbe-
leeuers.

ing the vsuall signification of *Many*, vnto the difference be-
tweene the beleeuers and vnbeleuers: of whom they recei-
uing forgiuenes of sinnes are redeemed by the grace of Christ,
and these are as yet voyd of redemptiō, as we before shewed
Basil often exposition. And the Commentaries vpon Marke
which are ascribed vnto Hierome, haue expressly, *that the*
blood of the new Testament is said to be shed for many, because
it doth not make cleane all: or els that there bee in the very
Church some, whome no sacrifice doth make cleane; much
more then out of the Church. What that among the newe
writers Brentius in his Catechisme doth no otherwise ex-
pound it? Christ (saith he) when he said of his blood, *which*
is shed for you, he addeth this also, *for Many*: to signifie that it
was shed not onely for the Iewes, but also for the Gentiles, of
whom his Church was to bee gathered. And by that place
and exposition he taketh here in hand to proue our very mat-
ter in hand, to wit, that Christ by his death hath made satisf-
faction for the sinnes of his, that they may haue remission of
them, and may be accounted iust before God, and made the
flesh and blood of Christ, and adopted into the sonnes and
heires of God: and that these benefites appertaine to the vni-
uerfall Church and not to strangers, for the same contrariety
of, *His owne and Strangers* is here of force, which before was
obserued out of Brentius. Further Luther waighing this ve-
ry place saith: *for you and for many said he, that is, who receiue*
and beleene the promise of the testator, for faith here maketh
heires.

Luth. de capt.
Babyl.

The 3. testi-
monic.

The third place is in Zacharias song Luke 1. *Blessed be the*
Lord God of Israel, for he hath visited and redeemed his people,
and hath lifted up a horne of saluation in the house of David
his seruant, as he spake by the mouth of the holy Prophets, that
we should be saued from our enemies, and from the hand of all
that hate vs; that being delivered from them, we should serue
him without feare in holinesse and righteousness before him all
the dayes of our life. First euen here we see the redemption of
Christ peculiarly attributed to y^e people of God, who be the
faithfull people or the true Israelites out of euery people and
nation

nation as Theophylact witnesseth. Secondly that he mentioneth the horne of saluation in the house of Dauid, he respecteth the prophesie in the 132. Psalme, for there the grace of Christ the king and conquerour is onely promised to the saints and poore in spirite, but nothing but destruction and confusion is proclaimed to his enemies, as the blessed Virgin witnesseth in her song. *He hath put downe the mightie from their seate, and hath exalted the humble, he hath filled the hungry with good things, and the rich hee hath sent emptie away.* Thirdly it is not onely the end but also a part of the redemption which Zacharie magnifieth, *to serue God in holinesse and true righteousness.* For hee saith that God by othe promised to Abraham *that he would giue vnto vs,* that we should serue him without feare being deliuered from our enemies. But it tis very plaine, that very many serue not God, but their belly and the world rather. Therefore that spirituall redemption by Christ was not promised or wrought for all indifferently. Fourthly he saith: *He that proceedeth from an high hath visited vs, that he may appeare to the that sit in darkenes & in the shadow of death, to direct our feet into the way of peace.* But not euery one euery where is conuerted from darkenes to light, and their feete directed into the way of peace, that is, of righteousness.

The fourth place is Luke 2. Feare ye not saith the Angel to the shepheards: for behold I bring you tydings of great ioy, that shalbe to al people, to wit that vnto you is borne this day a sauour who is Christ the Lord. This was the first preaching of the Gospell touching the birth of the Sauour of the world. And the thing it selfe proclaimeth that the incarnation of the Lord neither was nor is ioyfull no not to all the Iewes, much lesse to all other through the whole world. As Matthew reporteth of Herode, that he and all Ierusalem were troubled at the enquiry of the wise men concerning the king of the Iewes that was borne. But this ioy, and therefore the matter of it, that is, Christ with his whole humiliation and merite, is theirs who properly be the people of God, for all the Iewes are not the people of God, much lesse all men, but the faithfull.

The 4. testimonie.
Luke 2.
collected:

collected of all Iewes and Gentiles, as Theophylact and Zachary Chrysopolit, haue obserued in this place.

The 5. testimonie.

Ioh. 11.

Let the fifth place be the prophesie of Simeon in the same chapter *Mine eyes haue seene the saluation which thou hast prepared in the eyes of all people: A light for the reuelation of the Gentiles, and for the glory of thy people Israel.* As Christ is an inlightner, so also he is a Saviour of all. But it is false that all men without exception of any bee actually and in very deed inlightened by Christ, hauing the eyes of their minde opened, and receiuing the knowledge of the trueth. Therefore in like maner it is false, y^e all alike, not one excepted, be truely and in very deed saued by Christ. But this is true, that the witnessse of Iesu the onely Saviour of all went out into all lands, & hath bin preached to all people vnto the ends of the world, and as yet is preached for the gathering together and sauing of the dispersed sonnes of God. To these things that also agreeth, which further is spoken of that childe by Simeon. *Behold this child is set for the fall and rising againe of many in Israel.* Simeon had not spoken this if euery one should rise through his benefite from death to life, from sinne to righteousness.

The 6. testimonie.

Ioh. 3.

The sixte place is the terrible and plaine saying of Saint Iohn Baptist than whom there is none that is borne of a woman greater: *He that beleeueth in the sonne hath eternal life, but he that beleueneth not in the sonne shall not see life, but the wrath of God abideth on him.* There is an emphasis in the word *abideth*: He saith not that all iudgement and wrath of God is in very deed taken away from all without exception, beleeuers and vnbeleeuers, and that the wrath of God returneth onely through vnbeliefe vpon them that beleue not: but *the wrath of God abideth (saith he) vpon the vnbeleener.* Augustine y^rgeth this emphasis tract. 14. in Ioh. *Hee saith not, the wrath of God commeth vpon him, but abideth vpon him. And what is this wrath of God? which all mortall men haue with them in their birth, which the first Adam had, whereof the Apostle speaketh wee are all the sonnes of wrath by nature, as well as other.* As the Authour also de vocat. gentium.

Ephes. 2.

lib.

lib. 1. ca. 5. alledgeth this saying: whether he be Iewe (saith he) or Gentile, before he be iustified by faith, he is shut vp vnder sinne, and if hee continue in vnbeliefe the wrath of God abideth on him: euen that which was brought in by Adams sin, whereof the Apostle speaketh: wee were also the sonnes of wrath as well as other. It is therefore false that the wrath of God is vniuersally taken away, and that all whether they beleue or not be receiued into the lap of grace: but this grace is theirs, who beleue in Christ, who hath brought the grace of God and taken away his wrath.

The seuenth place is the tenth of Iohn, where that good Shepheard saith: *I lay downe my life for my sheepe: my sheepe heare my voice, and I know them and they follow me, and I giue vnto them eternall life, neither shall they perish for euer, neither shall any man take them out of mine hand.* Here it appeareth, that howsoeuer Christ after a sort dyed for all, yet specially he dyed for such as shall be saued, because he dyed for his sheepe. Hubers exception, that all men are made the sheepe, heritage and people of God, is easilie from the text confuted, for these are proper to Christs sheepe, *to heare and know his voice, to follow him, to flee from a stranger, to obtaine eternall life, not to perish for euer, and not possibly to be pluckt out of the hand of Christ their shepheard* Seeing the greatest part of men want these markes, it is most false, that all be the sheepe of Christ, and the flocke of Gods pasture. And the prooffe is most foolish: they are acknowledged for sheepe, who were disperfed, torne and deuoured of euill pastors and beasts of the field, being seduced and destroyed, *Ierem. 23. Ezech. 34.* Therefore all men whosoever bee the sheepe of Christ. For both Ieremie and Ezechiel speake onely of the Iewish people, who at that time were distinguished from the Gentiles, as the peculiar flocke and heritage of the Lorde, so that those places plainly proue the contrarie.

And it is to bee marked, that the Scripture speaketh two manner of waies of the sheepe of God, *according to Vocation, and according to Predestination.* According to Vocation they be called sheepe, whosoever pertaine outwardly to the account.

The 7. testimonie.
Ioh. 10.

Thes. 1. 069.

Christs sheepe.

Thes. 1. 070.

The Scripture speaketh two waies of Christs sheepe, by vocation and by Predestination.

account of Gods people, or to the Church: but according to the foreknowledge and predetermination of God, very many are sheepe that bee without, very many are wolues that bee within, and very many sheepe are within, and very many wolues are without, as Augustine saith. For many that now are riotous, shall become chaste, and many that now blaspheme Christ, shall beleue in him. And contrariwise many now praise him, who will hereafter blaspheme him; and many will be fornicators, who now are chaste. For they be not of his sheepe, if wee speake of the predestinate. These things saith he *tract. 46. in Euang. Ioh.* And all these things are confirmed in Iere. 23. where taxing the pastors, who had destroyed and dispersed the Lords sheepe, he addeth a promise of sauing a residue of the sheepe. And this residue bee the elect, as Paul expoundeth, Rom. 9. 27. and 11. 2. 5. Likewise in Ezechiel 34. the Lord promiseth in Christ the pastor that true David, a sure and certaine saluation vnto his sheepe. Yet because many being outwardly sheepe, are inwardly goates and wolues, he saith, that he will iudge betweene sheepe and sheepe, betweene raimmes and goates, that hee may require the lost sheepe, bring backe the abiect, binde vp the broken, and destroy the fat and hurtfull.

The 8. testimonie.

The 8 place is Ioh. 11. where, after he had rehearsed the prophesie of Caiphaz the high priest: *It is expedient for vs that one die for the people, and not that the whole nation should perish*; the Euangelist addeth, that he said not that of himselfe, but being the high priest that yeare hee prophesied, that it should come to passe, *that Iesus should die for the nation: and not for that nation onely, but that he might also gather in one the sonnes of God dispersed abroad.* From hence also it is cleere, that Christ specially dyed for the elect of all nations euery where, who from the East to West are gathered into the vnitie of faith and the spirit, that with Abraham, Isaac and Iacob they may sit downe in the kingdome of heauen. And of these dispersed sonnes of God vnder another similitude, yet in the same sense spake Christ, chap. 10. *I haue other sheep also which are not of this folde, them also must I bring: for they shall*

Ioh. 10.

shall heare my voyce, and there shall be one folde and one shep-
 beard. And Augustine tract. 49. in Iohannem, admonisheth
 that these things are spoken according to predestination: for
 by vocation they were neither his sheepe nor the sonnes of
 God, who as yet had not beleueed, but afterward did be-
 leeue. And as the same man elsewhere writeth, they were
 predestinate, and not yet gathered: and he knew them who
 had predestinated them, he knew the who came by his blood
 to redeeme them. Notably saith Tuitienfis *Com. in Ioh. Iesus*
Christ died for the nation, and not only for the nation of Abra-
ham, but for all the predestinate from the beginning of the
world, being the sonnes of God dispersed into the foure coasts
of the world, and which must now be gathered euen to the last
electd one out of the lumpe of mankind. Let the aduersaries
 aske the aduise also of their friend Illyricus writing vpon
 S. Iohn.

Serm. 50. de
verbis Domini
in Io.

The 9. place is Ioh. 12. *Now is the iudgement of this world*
come, now the prince of this world shall be cast forth: and I,
when I shall bee lifed vp, will draw all men vnto me. This he
said, signifying what death he should dye. All vnto whom
 the efficacie of redemption by the lifting vp of Christ vpon
 the crosse doth appertaine, must needes bee drawne or con-
 uerted vnto him, that he may be their head, and they his mē-
 bers. But by drawing of grace, the vniuersalitie of the elect,
 and not of men, is drawne: for experience is against the v-
 niuersalitie of men: but he saith *all*, that is, *all the predestinate*
vnto saluation, or all sorts of men, out of whom there is a cer-
 taine special vniuersality of the elect accounted, as Augustine
 tract. 52. in Ioh. and Prosper de vocat. gent. lib. 1. cap. 3. ex-
 pound this saying. Wherefore the efficacie of redemption is
 proper to the vniuersalitie of the elect.

The 9. testi-
 monie.
 Ioh. 12.

A Syllogisme.

The 10. place is Ioh. 15. *No man hath greater loue than*
this, that one should lay downe his life for his friends. Ye shall
be my friends, if ye doe what I command you. I will call you no
more seruants, because the seruant knoweth not what his ma-
ster doth: but I haue called you friends, because I haue made
knowne vnto you all things which I haue heard of the father.

The 10. testi-
 monie.
 Ioh. 15.

N

If

If Christ specially died for his friends, (as the truth is) then he died not alike, and as well for the damned, as for Peter, Paul, and other his friends: for all are not friends, but some bee friends, some seruants. Vnto this that is not contrarie, which is said Rom. 5. that Christ died for vs while wee were enemies. For according to Barnards distinction, Christ according to the time dyed for wicked ones and enemies: but according to predestination for his brethren and friends.

Ser. 10. de
Psal. qui habi-
tat, &c.

The 11. testi-
monie.
Ioh. 17.

Pag. 545. Col.
Mompel.

Thef. 228.

The 11. place is Ioh. 17. where the Apostle and high Priest of our confession in his solenne prayer, which a little before his death he offered to his father, saith, *I pray not for the world, but for them whom thou gauest me: for they are thine.* That the world is taken for the reprobates, the contrarietie of the elect doth shew; whom the father gaue to Christ: neither could D. Iacobus Andree denie this. But for whom Christ would not so much as pray, how shall we say that he died for them according to his owne purpose? or how should the death of Christ profit them for redemption and sanctificatio? Surely the sacrifice of the Mediatour doth profit none, but whom his intercession doth also profit. Huber excepteth, that Christ refuseth not to pray for the world generally, but specially: which thing Luthers glosse declareth and confirmeth, *I pray not for the world: that is, I pray not that thou wouldest approue the attempts and workes of the world and vnbelecuers.*

Tract. 107. in
Ioh.]

A double
world.

I answer readily from the contrarietie in the very text. As farre forth as the Lord prayeth for his, so farre forth, and in the same respect he prayeth not for that world of reprobates: but for his hee prayeth that they may be saued. Therefore so farre forth he prayeth not for the reprobates. Let vs heare what Augulline saith: *I pray not for the world, but for them that thou gauest me.* By the world he would haue meant such as line according to the lusts of the world, and are not in that state of grace, that they bee chosen by it out of the world. The same man, tract. 110. *There is a world of such as are so bee damned, whereof it is written, Least we should be damned with the world. For this world he doth not pray: for he knoweth well whereto*

whereto it is predestinate. And there is a world of such as shall be saved, as it is written: That the world may be saved by him, whereof the Apostle also speaketh: God was in Christ reconciling the world to himselfe. For this world he prayeth, that it may beleue, and by faith be reconciled unto God. Thus saith Augustine.

Wherefore there is no cause that Huber should write, that *Thes. 927.* our side faineth a false interpretation of this place. He faineth that objecteth such things: euen as this also is a meere deuile, that all men indifferently are giuen of the father to the sonne, that he may giue them life. All power surely not onely of humane flesh, but also of all creatures in heaven and earth is giuen to the sonne: but it is another thing that wee are giuen him, that hee may saue vs. For if all had been giuen to Christ, he had prayed for all: for he prayed for all that his father had giuen him. But now for certaine men, whom hee calleth the world, he prayed not. Further, he giueth eternal life to all that were giuen him. For so he saith: *that to as many as thou gauest him, he might giue eternall life.* Therefore with *Tract. I II.* Augustine we inferre by contraposition, that they were not giuen him, to whom he will not giue eternall life: albeit hee who hath power giuen him ouer all flesh, hath power giuen him ouer the also. In the same place: *Who are they* (saith he) *whom he saith are giuen him of his father? Be they not they, of whom he saith in another place, No man cometh unto me, except the father who sent me, draw him? They bee they whom he receined of the father, whom he chose out of the world, thence now they may not be of the world, as he is not of the world: and yet they be euen the beleeuing world, and that which knoweth that Christ was sent of God the father.* Againe, *The world for* *Tract. 107.* *which he prayeth not, he would haue to be taken for those that are not in that state of grace, that they may bee chosen out of the world: but for these whom his father gaue him he saith, he prayeth: for hereby that the father had giuen them alreadie unto him, it cometh to passe, that they pertaine not unto that world for which he doth not pray.*

Hereupon Cyrill also saith: Saint Iohn because he was a *Lib. 11. cap. 19.*

Jew, least the Lord should seeme to be an advocate with the father for the Iewes onely, and not for other nations also, who being called did obey, said of necessitie, that he was a propitiation for the whole world. But the Lord Iesus separating his owne from them that are not his, saith: I pray for them onely that keepe my words, and haue receiued my yoke. For whose Mediator and high Priest he is, to them onely he worthily attributeth the benefit of mediation.

Com. vpon
this place.

So this testimonie standeth firme against what cauels soeuer, whereof Rupertus speaketh notably: *Woe to the reioycing world, while Christ the onely begotten sonne of God praiereth for his owne, that is, dyeth, and vpon the altar of the crosse offereth himselfe a sacrifice: because I pray for them (sayth he) whom thou gauest me, and not for the world. For the world is here taken for the louers of the world, so contrary to them for whom Christ crucified praiereth, as the Egyptians were before God from the children of Israel, who marked their posts with the sacred blood of the Lambe. Woe therefore to such a world, because what Christ the true Lambe of God praied, profiteth them nothing, that with their king the prince of darknes the deuill, they may quickly sinke into hell, while they only whom the father gaue to the sonne, doe by his crosse and blood escape.*

The 12. testi-
monie.
Verse 19. of the
17. chap. of
Iohn.

Twelfthly, wee adde what the Lord in his prayer to his father there expresseth: *for them I sanctifie my selfe, that they may be sanctified in the truth.*

They onely for whom Christ sanctified, that is, offered himselfe a sacrifice, are by his offering sanctified in the truth: but he sanctified himselfe onely for the elect, of whom significantly he speaketh to discerne them from the world: *For them I sanctifie my selfe*, doubtles meauing his that were given him of his father, and for whom he prayed the father. Therefore the elect onely are in the truth sanctified by Christs oblation. Whereupon Paul calles all beleeuers Saints euery where, (whom charitie commands to account for elect) because they be sanctified in the blood of Christ.

CHAP.

CHAP. III.

Testimonies out of Pauls Epistles.

FVrthermore, Paul the Apostle and teacher of the Gentiles, and a worthy preacher of the grace of Christ, for the publishing among the Gentiles of the vnsearchable riches of Christ, and reuealing vnto all men, what is the communion of the mysterie that was hid from all ages: doth also euery where teach, that the grace of redemption pertaineth not to the vnbeleeuers, but to the faithfull, who now are not the vessels of the deuill, but the members of Iesu Christ.

That of many testimonies wee may onely alleadge a few, The 1. place, he thus writeth to the Romanes, chap. 3. *But now the righte- Rom. 3.*
ousnes of God is made manifest without the law, hauing wiues of the law and the Prophets, to wit, the righte ousnes of God by the faith of Iesu Christ, in all and upon all that beleene. For there is no difference. For all haue sinned, and are destitute of the glorie of God, and are iustified freely by his grace, through the redemption that is in Christ Iesu: whom God hath set forth to bee a propitiation through faith in his blood, to declare his righte ousnes through the remission of sinnes.

The Apostles iudgement is, that all mortall men simplie are vnder sinne, and haue neede of the glorie of God: but he ascribeth not righte ousnes to euery one that sinneth, as our aduersaries opinion is. For he expressly defineth the righte-ousnes of God to come through faith in Iesu Christ, and more plainly addeth, *that wee are iustified freely by the redemption wrought by Christ, and that he is set forth vnto vs of the father to be a propitiation, but through faith.* *Hub. thes. 49.*

Hereupon the author of the Commentarie in Hierome vpon this place saith: *Christ is in a readines set before the eyes of men to bee a propitiator, that he that will bee redeemed may come.* *Ierome.* Brentius also (whom I cite very often because of the aduersaries) weighing this place writeth very truly, that it is manifest that *Christ our redemption and propitiation, is not* *Brentius.*

received nor appropriated unto vs but by faith. And therefore that there is no other instrument beside faith, to receiue the benefits of God and of his sonne which we must enioy. And seeing Christ and his benefits are not received but by faith, it remaineth that wee are not iustified but by faith, that is, made acceptable to God, acquitted from sinnes, and reputed iust before God. These things he *explicatione Catechis.* of iustification.

Therefore by what right or wrong is this propitiation extended to all, and bee all said to be freed from all sinne and condemnation, and in very deede received into the lap of grace, that is, iustified, whether they beleue or beleue not. This is not Gods righteousness, but fained by men of a reprobate minde, to the reproach of the Gospell preached of the Apostles, and confirmed by the witnes of the Law and the Prophets.

Righteousnes
in all and vpon
all that beleue.

Moreouer, reiecting that fained vniuersalitie, the Apostle establisheth the true vniuersalitie of righteousness and grace *in all and vpon all that beleue*: that is, as Theophylact interpreteth, such a righteousness, whereby God maketh vs righteous, commeth vnto all men by faith, and all Iewes as well as Gentiles bringing faith are made righteous. For there is no difference; neither is he the God of the Iewes onely, but also of the Gentiles: for it is one God that iustificieth circumcision of faith, & vncircumcision through faith. *For there is neither Iew nor Gentile, bond nor free, male nor female: but we are all one in Christ, all the sonnes of God, and heires according to promise through faith in Christ Iesus.*

Gal. 3.

The 2. place
Rom. 8.

In the same Epistle to the Rom. there is another notable & famous place, chap. 8. *What shall we say then? If God be for vs, who can be against vs? who hath not spared his owne sonne, but given him for vs all: how shall he not also with him giue vs all things?*

Is all taken
for the church,
proued by the
Scripture, and
by Augustine.

He saith not barely for all, but for vs all with limitation, as that limitation also is elsewhere taken in the sacred Scripture, Rom. 4. *Abraham is the father of vs all.* So Ierusalem that is about, is called the mother of vs all Gal. 4. & 1. Cor. 12. the

the Apostle saith, that by one spirit *we all* bee baptized into one bodie, whether we bee Iewes or Gentiles, bond or free, and are all made to drinke into one spirit. Also in the forecited place to the Galathians, *ye are all one in Christ Iesu.* *Ad Lauc. ca. 62.* Doubtles this is the voyce of the Church, *If God be for vs, who can be against vs?* This Augustine obserueth, saying: The Church that is among men (which he speaketh to make a difference of the Church which is among the holy Angels and powers of God) is redeemed from all sinne by the blood of the Mediatour, who is without sinne, and it is the voyce of the same: *If God be for vs, who can be against vs? who spared not his owne sonne, but gaue him for vs all.* This saying elsewhere he confirmeth two maner of waies from the text, by the precedents and the consequents. For there goeth before, *Whom he foreknew, them he also predestinated: whom he predestinated, them he called, &c.* Of whom also it followeth: *Who shall lay any thing to the charge of Gods elect? It is God who iustificieth, &c.* What is then, *He gaue him for vs all?* To which vs? *To the foreknowne, to the predestinate, to the iustificied, and glorified. The Lord knoweth who bee his, they bee sheepe.* Sometime they know not themselves, but the shepheard knoweth them, saith Augustine in the place alleaged.

The voice of
the Church.

Tract. 45. in Iu

Besides, that Christ for whom he died, (according to purpose and efficacie) for them also he is an aduocate, ceasing not to make intercession, y^e the grace of the fathers reconciliation may more and more be bestowed vpon them, and (to vse the words of Ambrose) he saue them being the ware that his blood hath bought. For how can he condemne him, whom he hath redeemed from death? for whom he offered himself: whose life he knoweth to be the reward of his death? Shall he not say, what profit is in my blood, if I damne him whom I haue saued? Wherefore the Apostle: *Who is he that shall condemne? It is Christ who is dead, nay who is also raised againe: who also is at the right hand of God, who also prayeth for vs. Who shall separate vs from the loue of Christ? Shall oppression? shall anguish? shall persecution? shall famine? or*

Amb. lib. 1. de
Iac. cap. 6.

Marke this,

Rom. 8.

*De vocat. gent.
lib. 1. cap. ult.*

nakednes? or danger, or sword? Nay in all these wee are more than conquerors, through him who hath loved vs, &c. So the loue of Christ maketh them vnconquerable and vnseparable, that is, perseuerers vnto the very end: for what is else to perseuere, then not to be ouercome in temptation? Wherefore they that perseuere vnto the end and bee saued, be doubtles the beloued and redeemed of God.

The 3. place
Ephes. 5.

Thirdly, we reade to the Ephesians, *That Christ is the head of the Church, and the saviour of the body: that he loved his Church, and exposed himselfe for it, to sanctifie it, cleansing it in the lauer of water by the word, that he may make it for himselfe glorious: that is, not hauing wrinkle or spot, or any such thing, but that it may be holy and blameles.*

Three proofes
out of the
Text for our
opinion.
Ephes. 1.

Many things here come together for the prooffe of our opinion. First, Christ is called the *head of the Church*, and that not according to creation and preheminance onely, as he is the head of euery creature, but after a peculiar maner, as the Church is his bodie, and the fulnes of him who filleth all in all. As therefore such as be members of the bodie, and not such as are without the bodie, are quickened of the head: so wee who are members of his bodie, of his flesh, and of his bones, draw peculiarly from Christ spirit and life.

2

Secondly, the same is the *Saviour of his bodie*. For no man euer hated his owne flesh, but nourisheth and cherisheth it, as Christ also doth his Church. This is rehearsed as a document of his singular loue to his Church, which thing should not so well accord, if as touching the grace of redemption, there were no difference betweene the Church and the world, betweene the spouse of Christ, and the spouse of the deuill: but all alike should bee saued by Christ, as these new disputers hold.

1. Cor. 12. 27.

3

Thirdly, it is expressly added; that Christ loved the Church, and exposed himselfe for it, to sanctifie it, & to make it glorious vnto himselfe, without wrinkle or spot, holy and blameles. The Apostle giueth to the Church the prerogative of so great grace; I meane redemption, sanctification, glorification: neither doe redemption and sanctification

more agree to the common vile company of men without the Church, than glorification doeth.

To the Collossians also there is a very excellent place, cha. 1. *We giue thanks to the Father who hath made vs meete to be partakers of the inheritance of the Saintes in light, and hath deliuered vs from the power of darknesse, and translated vs into the kingdome of his beloued sonne, in whom wee haue redemption, that is, the remission of sinnes.* Foure things here be published, as properly belonging to the faithfull. 1. *The inheritance of the Saints in light.* 2. *Deliuernce from the power of darknesse* 3. *Translation into the kingdome of Gods sonne.* and 4. *Redemption.* If these be proper to the faithfull, as they be, (for this description of grace is wholly applied to the faithfull) the vnbeleeuers haue no part in them. And thus Ambrose expoundeth them, whose words are these, vpon the Epistle to the Collossians. *Being deliuered from the state of darkenes, that is, plucked out of hel, wherein we were held by the deuill, as well through our owne sinne, as through the sinne of another, we are translated through faith into the heauenly kingdome of Gods sonne. For without the faith of Christ, there is no going out of hell.* Therefore these new Sectaries are deceiued and doe deceiue, contending that there is not one excepted, who is vnder the power of the deuill, whom Christ hath not deliuered from the power of the deuill, and hath not receiued into his kingdome.

The 4. place.
Cap. 1.

Foure things
proper to the
faithfull.

Ambrose.

Hub. Thef. 41.
and 41.

Moreouer hitherto tendeth that which is written in the same chapter to the Collossians in these wordes: *Therefore you who were in time past strangers and enemies, hauing your minds set in euill workes, hath bee now reconciled in that body of his flesh through death, that hee might make you holy and blameles before him, if ye continue grounded and firme in faith.* Here is an exposition of a double state of vnbeliefe and faith: and the state of vnbeliefe by the doctrine of the Apostle hath estranging of the minde from God and enemie with him, but the state of faith hath reconciliation and sanctification. For significantly he saith: *Nowe surely he hath reconciled, to wit, since ye beleue in Christ.*

Col. 1.

The 5. place

The 6 place.
1. Tim. 4.

Matt. 5.
A. 17.

August tract.
34 in. 10.

In the 1. to Timothie. chap. 4. the Apostle writeth, that God is the Sauour of all men, yet especially of the faithfull. Which saying being very short and of great force, wipeth away this whole controuersie, whereof wee intreate, if it bee considered with a calme regard. For in saying, *who is the sauiour of all men, he confirmeth the generall goodnes of God vpon all.* For hee suffereth his sunne to arise vpon the bad and good, and in him we are, we liue, and are moued. This surely is a certaine common saluation to all men, yea and to beasts: as it is said in the psalme. 36. *Thou O Lord wilt save men and beastes.* For by whome men is preserued, by him also is the beastes. Neither must we be ashamed to thinke this of God, yea, wee must so conceiue and trust so, and take heede that we thinke not otherwise. He that saueth vs, hee saueth our horse, our sheep, yea to come to the least things, our henne. But by adding *specialitie of the faithfull*, hee sheweth that there is a part of mankind, which through faith inspired from God is aduanced by speciall benefits to high and eternal felicitie. Hereupon also in the former Psalme it is read. *The sons of men doe trust in the shadow of thy wings. They shall be satisfied with the fatnes of thy house, & thou shalt giue them drinke out of the riner of thy delights. For with thee is the well of life, and in thy light we shall see light. Bring forth thy mercie for them that knowe thee, and thy righteousness for such as bee vpright in heart.* Therefore they receiue this speciall saluation, who trust in him, they doe not receiue it who doe despaire. The iust receiue it, the vniust and such as know not God receiue it not.

The 7. place.
Heb. 5.

Saluation by
Christ is Eter-
nall not tem-

In the Epistle to the Hebrewes (which also of many olde writers is attributed to Paul,) wee haue these testimonies among other. Chapter 5. *Albeit he was the sonne, yet by those things that he suffered, he learned obedience and being consecrate, (to wit, by afflictions as it is sayd ca. 2.) he is made the author of eternall saluation to all that obey him.* Therefore this saluation was not brought to such as be obstinate, and refuse the grace of Christ through vnbeliefe. And seeing that saluation purchased by Christ is not temporary and short, as that
which

which was wont to be brought to men being in great danger in warre, but *Eternall*, how shall it be sayd to belong to such as shall be damned, whose portion shall be in the lake of vnquenchable fire?

porall and
short, as the
aduerſarie ſeemeth to make
it.

So in the 9. Chapter there is mention made of eternall redemption: *By his owne blood* (ſaith the Apoſtle) *he once entred into the holy place, and hath obtained eternall redemption.* And redemption is called eternall, both becauſe it ſhall be effectual for euer; and alſo for that the cauſe of eternall good things is theirs, who be partakers of the ſame. The contrary of both might bee found in the greater part of men, if redemption were common to beleeuers and vnbeleeuers, to ſuch as ſhall be ſaued, and damned.

The 8. place.
cap. 9.

Eternall redemption.

Hitherto alſo let the wordes be referred, which follow in the ſame place: *If the blood of Bulles and Goats, and the aſhes of a yong Heifer ſprinckling the vncleane doe ſanctifie and purge the fleſh: how much more ſhall the blood of Chriſt, who by the eternal ſpirit offered himſelfe without ſpot to God, purge your conſciences from dead workes to ſerue the liuing God?* Redemption is deſcribed by this, that it purgeth our conſciences from dead workes to ſerue the liuing God. But that purging of conſciences and ſeruing of God is proper to the faithfull. For by faith the hearts are purified, and being freed from ſinne are made ſeruantes of righteouſneſſe through the ſame faith.

The 9. place.

Redemption
deſcribed.

Acts 15.

Rom. 6.

And a litle after: *Therefore for that cauſe is he the Mediator of the new covenent that through death which came for the redemption of tranſgreſſions the Called might receiue the promiſe of the eternall inheritance.* Who are thoſe Called, to who belong the covenent, redemption, and inheritance? He that wrote the booke of the calling of the Gentiles answereth for me. Becauſe (ſaith hee) ſome are iuſtified by faith, others are hardened in their impiety, the beleeuers are diſcerned from vnbeleeuers by the name of the *Called*: and ſuch as be voyd of faith, they are ſhewed to bee without this calling, albeit they heare the Goſpell. And he citeth the place 1. Cor. x. we preach Chriſt crucified, to the Iewes an offence, and to the

The 10. place

The Called
who they be

Proſper. li.

cap. 3.

The 11. place.

Many.
Christo.
Theophy.Sai valuit ut
omnes serua-
rentur.

Aquinas.

The 12. place.
Heb. 11.Hub. Thef. 65.
and 1001.

the Gentiles, foolishness: but to the *Called*, as well Iewes as Gentiles, we preach him, the power and wisdom of God. Of these *Called* not onely of the Iewes but also of the Gentiles, see more Ro. 9. 23. and cap. 8. 28. and in the rest. Neither must we here omit that which we read writtē about the end of the 9. chapter to the Hebrewes. *Christ was once offered to take away the sinnes of many.* By these *Many*, he now meaneth those *Called*, whereof he spake before. And so Chrysostome and Theophylact expound. *Why said he of Many, and not of All? because all doe not beleene.* The death of Christ was equivalent to the perdition of all, that is, was of sufficient force and price to haue saved all, and yet it doth not take away the sinnes of all: because such as resist him, make his death altogether unprofitable vnto themselves. Theophylact also maketh mention of Basil to be of the same mind, some of whose sayings I haue before alledged vpon the place of Matth. 26. But Aquinas of al men most clearely vpon this place writeth: *He saith to take away the sinnes of many and not of all: because the death of Christ, albeit it bee sufficient for all, yet it is not effectiual but in the respect of such as shall bee saved.* For all are not subiect vnto him through faith and good workes. Lastly what can be spoken more briefly and forceably for the deciding of this whole controuersie, than that of the Apostle, Hebrewes 11. *without faith it is impossible to prayse God.* Either this is not true, or els it is false that they say often, that all alke beleeuers and vnbeleeuers are freed from all sinne and condemnation, and receiued into the fauour and grace of our heavenly father, which thing, what is it els, than that al please God without respect of faith and infidelitie.

CHAP. IIII.

Testimonies out of other Scriptures of the
New Testament.

The 1. place

FOR the greater confirmation of this point, we will adde also certaine other sayings of other bookes of the New Testament.

flament. In the Actes chapter 5. Peter, and the whole Col-
ledge of the Apostles with one accord testifie these wordes:
*The God of our fathers rayſed up Ieſus, and being exalted by
his right hand, made him a prince and ſauour to giue repen-
tance to Iſrael, and remiſſion of finnes.* Repentance and re-
miſſion of finnes are ioyned together by an in ſeparable knot.
Wherefore it is as fooliſh a thing to affirme that remiſſion of
finnes is giuen by Chriſt to all men indifferently, as if a man
ſhould auouch that he giueth repentance to all. What mea-
neth that, that the prerogatiue of both thoſe benefites is be-
ſtowed vpon Iſrael? Vpon what Iſrael? They that bee called
of the Iewes and Gentiles according to promiſe, they bee the
true Iſrael, ſaith Auguſtine, whereof alſo the Apoſtle ſpeak-
eth: *And vpon the Iſrael of God.*

Actes 5.
Repentance
and remiſſion
of finnes be
iuſt parables,
and, therefore
they that haue
the one, haue
the other, and
they be Iſrael.

Aug. cap. 59.
Gal. 6.

Secondly it is the voice of Peter, and the teſtimonie of all
Prophets agreeing together, *that every one that beleeueth in
Ieſu Chriſt, receiueth remiſſion of finnes through his name.*
Vnto this Propheticall and Apoſtolicall conſent (which con-
teineth the ſumme of the Goſpel of Chriſt,) is the falſe van-
gelicall commentarie of the aduerſaries cleane contrary, *that
all ſimply without reſpect of faith or vnbeliſe receiue remiſſion
of finnes through the name of Chriſt.*

The 2. place
Actes 10.

Further the ſame Apoſtle 1. Epiſtle. 1. when hee ſpeak-
eth of redemption by the precious blood of Chriſt, as of a
Lambe vndefiled and without ſpot, hee ſaith that hee was
foreordained before the foundations of the world were laid,
and was made maniſeſt for the beleeuers ſake. Expreſſely he
declareth, that Chriſt was exhibited to the world a Sauour
for the beleeuers. Therefore for the ſame perſons in like ma-
ner he properly died, and roſe againe: not becauſe they belee-
ued already, but that they might beleeue, and beleeuing
might haue eternall life through his name.

The 3. place
1. Pet. 1.

Chriſt was
foreordained
and exhibited
to the world
for the belee-
uers ſake.

Iohn 20.

Iohn alſo 1. Epiſtle 1. conſenteth hereto. *If wee walke in
light, as God is light, we haue communion with him, and the
blood of Ieſu Chriſt purgeth vs from all ſinne. If we ſay, we haue
no ſinne, we deceiue our ſelues, and the truth is not in vs. If we
confeſſe our finnes, he is iuſt and faithfull to forgine vs our ſins,
and*

The 4. place
1. Ioh. 1.

Three things
to be obſerued
in Saint Iohns
words.

and to purge vs from all iniquitie. 1. Communion with God belongs not to all. Therefore neither the grace of God; for where the grace of God is, there is also the communion of him. 2. The cleansing of sinnes by the blood of Christ, is theirs who walke in light. 3. Remission of sinnes, which is propitiation it selfe, (as Iohn witnesseth) presupposeth confession of sinnes, which seeing it is not in al, propitiation doth not belong to all.

The 5. place
Apoc. 1.

They that be
redeemed are
kings & priests
to God, and
such onely the
faithfull be.

I come to the Reuelation of Iohn, in whose very entrance we reade that redemption is declared and consecrated with these golden words: *Iesus Christ that faithfull witnesse, and first begotten of the dead, hath loved vs and washed vs from our sinnes through his blood, and hath made vs kings and priests to God and his father.* To whom redemption belongs, they are kings and priests to God the father: but it belongs to the beleeuers, and not to the vnbeleeuers, witnesse Peter 1. Pet. 2. *Ye are a chosen stocke, a royall Priesthood, a holy nation, a people whom God hath purchased to himselfe as his owne, that ye might shew forth his vertues, who hath called you out of darknes into his marueilous light.* Therefore the vnbeleeuers are void of redemption.

Lib. 1. comens.
in Apoc.

Rupertus Tuitienfis saith very well. Therefore he hath washed vs, that is, *all his Church*, from our sinnes. For he hath not onely washed them, who now were beleeuers, or had bin, but also who should beleeue: and these surely hee washed not them actually, but in power: because they could not be washed who were not yet borne, or else had not yet beleeued, but he gaue them power to be washed.

The 6. place
Apoc. 5.

The Catholike
Church, ment
by the 24. El-
ders, and foure
beasts in the
Apoc.

The like place meereth vs Apoc. 5. where the 24. Elders, and the foure beasts sing a new song vnto the Lambe, saying: *Thou art worthie to receiue the booke, and to open the seales thereof: because thou wast slaine, & hast redeemed vs to God by thy blood, out of enery tribe, language, people and nation, and hast made vs kings and priests to our God, and we shall raigne vpon the earth.* Here by the 24. Elders and 4. beasts is meant the vniuersall Church of men, called Catholike, as partly wee may see by the words, *out of enery tribe, language, people and nation,*

nation, and partly by the scope of the whole chapter. For a threefold companie or armie is in that chapter brought in to blesse and praise the Lambe. The first company is the whole Church of men represented as I said, by the Elders and beasts. The second is the blessed Angels. The third is the creatures besides in heauen, vpon the earth and vnder the earth. Here vpon thus I reason: This new song, *Thou wast slaine and hast redeemed vs*, is proper to the Church, which is gathered out of all mankind: (for in the two testimonies which follow, of the multitude of Angels and of euery creature, that forme is of purpose not obserued) therefore the only Church of men is redeemed by the blood of Christ. This is Ruperts argument vpon this very place. Marke this reason.

Other things also concur with this, as that the redeemed by the blood of Christ are made to their God kings & priests, whereof we spake a little before. Also that they shall raigne vpon the earth, that is, the land of the liuing, as of olde, when the Canaanites and Amorites were cast out for their sinnes, the Israelites raigned in the land of promise. But this raigne in the true land of promise, wee know all shall not haue, but the elect onely, to whom the sonne of man will say, when he commeth in his glorie: *Come ye blessed, possesse the kingdome prepared for you before the foundations of the world.* Matth. 25.

CHAP. V.

Testimonies out of the Law and Prophets.

NOW also the bookes of the old Testament are full of testimonies concerning the grace of our Saviour proper to the beleeuers, and so farre soorth vniuersall, as he hath his owne, who feare him and worke righteousness in euery nation and Tribe.

Hitherto first of all renderth the promise made to Abraham and his seed, Gen. 12. and 22. *In thy seede all nations of the earth shall be blessed.* The 1. place Gen 12. & 22.

It is certaine, that they be counted strangers from the blessing. A Syllogisme.

sing of Abraham, who are not the seed of Abraham. But many among mankind, and namely the vnbeleeuers, are not the seede of Abraham: Therefore they are strangers from the blessing of Abraham.

Rom. 4.

The Minor Paul very often proueth. For manifestly Ro. 9. he teacheth, that al the posteritie of Abraham are not accounted in this seede, much lesse all the whole offspring of Adam, but onely the sonnes of promise. And in the fourth chapter of the same Epistle, he referreth this whole seede to the beleeuers of the Iewes and Gentiles. His words are: *Therefore is the inheritance by faith, that it may be sure to the whole seede. that is, not onely to that which is of the law, but also to that which is of the faith of Abraham, who is the father of vs all:* to wit, the father of all the beleeuers being vncircumcised, and the father of Circumcision, that is, to them who are not onely circumcised, but who also walk in the steps of the faith of our father Abraham, which he had being vncircumcised. Likewise Gal. 3. he declareth, that they who are of faith, are blessed with faithfull Abraham: because the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before hand the Gospell to Abraham, saying: *In thee shall all nations be blessed.* Whereupon also in that place he saith to the faithfull: *All ye are one in Christ Iesu: and if ye be be Christs, then are ye Abrahams seede, and beires according to promise.* See also the 14. verse of the same chapter.

Vers. 14.

Esay 53.

The 2. place.

It's all in the Prophet, taken for the faithful onely, proued by the text.

Among the Prophets, Esay chap. 53. (wherein he so euidently setteth out not onely the vse of the Lords passion, but the historie also, that he seemeth rather to be an Euangelist than a Prophet) confirmeth the same thing saying: *We all like sheepe haue erred, euery one hath declined after his owne way: and the Lord hath laid upon him the iniquitie of vs all.* It is spoken with limitation, as concerning the vniuersalitie of the faithfull, after that kinde of phrase, wherein Abraham is called *the father of vs all*, and Ierusalem which is aboue, *the mother of vs all*, that is, of the beleeuers. And that we may nothing doubt at all, the Prophet addeth: *he was smitten for the transgression of my people.* Againe, *My righteous seruant shall*

shall by the knowledge of himselfe iustifie many, and he shall beare their finnes. And anone: he hath borne the finnes of many. He expressly testifieth that the fruit of the Lords passion, to wit, righteousnes and redemption, belongeth not to all indifferently, but to many, that is, to the beleeuers. Euen as also *Pet. Gal. de ar. can. Cathol. v. rit. lib. 8. ca. 14.* Petrus Galatinus hath very well written vpon those words of Esay: Albeit (saith he) the passion of Christ ought to be sufficient to blot out the finnes of all, yet it will not blot out all mens finnes, but theirs onely who should beleue in him, and repent. For that cause he saith: *And he shall beare the finnes of many.* Luther also vpon that saying: *My righteous seruant* *Luther in Is. 53* *by the knowledge of himselfe, &c.* defineth Christian righteousness to be nothing els, than to know Christ, and this onely to be the way of our deliuerance from death and finnes: and that this knowledge doth free vs, and that there is no other comfort. Therefore it is an error, to claime for al men simply freedome from sinne and death.

The same thing plainly appeareth by the forme of the new couenant, *Ier. 31.* and *Heb. 8.* Behold the daies shal come, *Ierem. 31.* saith the Lord, when I will make a new couenāt with the house of Israel, and with the house of Iuda, not according to the couenant that I made with their fathers when I brought them out of the land of Egypt: but this is the couenant which I will strike with the house of Israel after those daies, saith the Lord: I will put my lawes in their minde, and in their heart will I write them, and I will bee their God, and they shall be my people. Neither shall euery one teach his neighbour, saying: know the Lord: for al shal know me from the least to the greatest among them, and I will be merciful to their iniquities, and will remember their finnes no more.

Hence wee see, that remission of finnes which is wrought by the death of the Mediatour, is the benefit of the new couenant. Whereupon it followeth, that it appertaineth to the sonnes onely of the couenant. But now that all are not the sonnes of the couenant, first from hence it is plaine, that these promises: *I will put my lawes in their mindes: I will bee their God, and they shall be my people: they shall all know me;* agree

The benefits
of the coue-
nant belong to
the sonnes of
the couenant,

not simply vnto all men. Then because it is flatly sayd, that this couenant is made with the *house of Israel, and with the house of Iuda*: which thing must be vnderstood of the Church of the Iewes and Gentiles, that true Iuda and Israel, whereof the Apostle also speaketh, *Ye are all one in Christ Iesu: and because ye are Christs, ye are Abrahams seede, and heires by promise.*

Gal. 3.

Jer. 23. & 33.
The 4. place.

The like promise we haue Iere. 23. and 33. *Behold the daies shall come, saith the Lord, that I will raise up to Dauid a righteous branch, and a king shall raigne, in whose daies Israel shall be saved, and Iuda shall dwell boldly.* We see here also the redemption of the Messiah peculiarly attributed to his people: because, as the Angell Gabriel testifieth, he raigneth ouer the house of Iacob, that is, the Church, and of his raigne and his peace there shall be no end.

Luk. 1.

Zach. 2.

The 5. place.

Euery where also in the Prophets, when they foretell of the comming of the Redeemer, and of saluation to be wrought by him, the word of promise is peculiarly directed vnto the Church vnder the name of Sion, as Zachar. 2. *Reioyce and be glad O daughter Sion: for I will come and dwell in the midst of thee, saith the Lord: and many nations shall be gathered together in that day, and they shall be my people, and I will dwell in the midst of thee: and the Lord shall possesse Iuda his portion in the holy land, and shall choose as yet Ierusalem.* That this must bee vnderstoode of the Church collected from euery place, the things that we reade 2. Cor. 6. ver. 16. and Apoc. 21. ver. 2. will not suffer vs to doubt at all.

Zach. 6.

The 6. place.

And in the 9. chapter of the same Prophet it is said: *Reioyce greatly O daughter Sion. shout for ioy O daughter Ierusalem: Behold thy king cometh vnto thee, who is iust, a Saviour. poore, riding upon an asse, and he shall speake peace to the Gentiles, and his dominion shall be from sea to sea, and from the flood to the ends of the earth.* For the Catholike Church of Christ is dispersed through the whole world: which Christ, as Paul witnesseth, is our peace, and hath made both (Iewes and Gentiles) one, abolishing enmitie through his flesh, that he might make one man of two in himselfe, and hath reconciled

Ephes. 2.

led both in one bodie vnto God by his crosse, slaying enmitie by it, and comming, hath preached peace both to them that were farre off, and to them that were neere.

Agreeable to this is the word of promise, *Esay. 62. Behold* *Esay 62.* *the Lord proclaimeth vnto the utmost parts of the earth: Tell ye the daughter of Sion, Behold thy saluation shall come, behold his reward is with him, and his worke is before him, and they shall call them a holy people, the redeemed of the Lord: and thou shalt be called a citie sought for, and not forsaken.* What was this citie but the high Ierusalem, which is the mother of vs all? for it is written: *Reioyce thou barren that bearest not: Gal. 4.* *breake forth and crye thou that trauellest not, for the desolate woman hath more children, than she that hath an husband.* After which sort also the citie of God, the spirituall Sion and Ierusalem with her sonnes disperied among all nations, is gloriously descibed in the 87. Psalme. And these bee they of whom speaketh this propheticall word here: *They shall call them a holy people, the redeemed of the Lord.* Wherefore seeing the prerogatiue of so great dignitie is proper to the sons of the Church, and the household of God, it is iniuriously extended to those that are without.

But that we may not go farre, it is certaine, as Peter sheweth, *Acts 10.* that all the Prophets doe witnesse, that whosoever beleeueth in him, receiueith remission of sinnes through his name. And as Paul affirmeth: the righteousness of God is approued by the testimonie of the Law and the Prophets, *Rom. 3.* the righteousness of God I say in all, and vpon all that beleue. Now the righteousness of God, and remission of sinnes, *Col. 1.* is redemption it selfe, *Colof. 1.* Wherefore by the one consent of all the Prophets, redemption is proper to the beleeuers, and nothing at all belongeth to the vnbeleeuers.

CHAP. VI.

*The same thing is proued by some types of
the old Testament.*

The redemption
of Israel out
of Egypt and
Babel.

Tuitiens. hath
this similitude
vpon *Iob. 17.*

Exod. 47. 3.

Jer. 30. v. 11. 23

The brasen
serpent.
Numb. 21.

Sap. 16. 7.

I Will onely annexe certaine typicall or shadowed things of the old Testament, wherein now long agoe the very same thing hath been declared. And first it is manifest enough, that the redemption of the people of Israel out of Egypt, and after out of the captiuitie of Babel, were as certaine shadowes and figures of this true redemption and grace gotten by Christ, as here and there wee may see in the Prophets. Therefore looke how much difference there is betweene the Egyptians perishing with their prince, and the children of Israel marking their doore posts with the sacred blood of the Lambe and so escaping: so much differeth the world of the vnbeleeuers from the world or people of the faithfull: that with their king the prince of darknes the devill, they may sooner be drowned in the bottome of hell, than that the redemption by Christ that true Lambe of God, should do them any good at all. Also as the redeemer of Israel tooke his seruant Iacob, and the seede of Abraham, and brought them out of Babel into the land of the forefathers, giuing the Egyptians, the Ethiopians and other wicked people as it were the price for the redemption of the people of God: so the Lord is with his Church to saue it, while the storme abideth still vpon the head of the vngodly.

Againe, in the desert the brasen Serpent lifted vp by Moses at the commandement of God, was the onely remedie against the fierie serpents, that whosoever should looke vpon it, should not die but liue: and that not for the thing scene, but for God the sauour of all, whose word did heale, as the Wiseman saith. As therefore they that were stung of Serpents then, did not liue, vnles they looked vpon the signe of health: so the crosse of Christ is redemption and life to such as belecue in him, but not to vnbeleeuers. And this is it that

Christ

Christ auoucheth of himselfe, Ioh. 3. *As Moses lift vp the Serpent in the wildernesse, so must the sonne of man be lift vp, that whosoener beleueth in him should not perish, but haue eternall life.*

Moreouer, among the Iewes there was a general freedome Exod. 21. of all seruants in the yeare of Iubilee, as farre forth as the law The freedome in the yeare of Iublie. of libertie gaue leaue to all Hebrewes. But as then, they that willingly continued in bondage, felt not the force of offered libertie: so they feele not the efficacy of Christs redemptiō, who abide addicted vnto the world. Ambrose rehearsing Lib. 1. Ep. 1. this figure, saith excellently: He that is a true freeman, a true Hebrew, is wholly Gods, all that he hath is libertie: hee hath nothing of his, who refuseth libertie, saying: I loue my master, his wife and children, I will not be free.

Hitherto tendeth the scape goate, vpon whose head the high Priest every yeare vsed to lay the curse of all the iniquities of the children of Israel, and all their sinnes and trespasses, and so sent him out into the wildernes, and he bore all the sinnes of the people of Israel. The scape goate. Leuit. 16.

If this was a figure of Christ to come, and of the attonement that he should make, (as truly it was) we must needs confesse, that Christ properly maketh satisfaction for the sins of his people, as the goate was properly appointed for the people of God, the children of Israel, to make an attonement for all their iniquities. For this cause also Heb. 2. he is called Heb. 2. mercifull and a faithfull high priest to appease Gods wrath for the sins of the people. And in the 13. chapter, the Apostle Cap. 13. respecting the whole legall sacrifice, saith: *And Iesus suffered without the gate, to sanctifie the people by his blood:* so that we that are his people, may boldly say: *he hath borne our sinnes in his body vpon the tree, and with his stripes wee are healed.* 1. Pet. 2.

Concluding therefore the first ranke of our arguments, we The summe of all that hath been said, and it is worthe to be obserued. affirme, belecue and confesse, that the Sauour promised to the world, the Christ of God, preached alwaies in the Church by the mouth of all the holy Prophets and Apostles, is appointed by the father to be a propitiation through faith in his blood,

blood, in all and vpon all that belecue: and that this benefite of the restoring and redemption of mankind; albeit it bee proper and peculiar to the Church, as touching the efficacie of it, yet it is vniuersall, altogether in that sense, wherein wee beleue and confesse the holy Church of Christ to bee vniuersall.

CHAP. VII.

Of the second order of proofes.

The first reason drawne from the definition of redemption.

IN this ranke we will vse reasons drawne from the analogie of faith: and first I reason from the definition:

Iustification belongeth to the beleeuers, and not to vnbeleuees.

But Redemption is the same that Iustification is.

Therefore Redemption belongeth to beleeuers, and not to vnbeleuees.

Psal 32.

The Assumption is proued out of Paul, Ephesians 1. Col. 1. where he defineth redemption to be remission of sinnes. In another place, to wit, Rom. 4. he will haue the iustification of a man before God to consist in the forgiuenes of sinnes, alleaging that of the Psalme. *Blessed are they, whose iniquities are forgiven, and whose sinnes are couered.* The Maior or first proposition, is the doctrine of the Apostle largely handled and proued Rom. 3, 4, and 5. chapters, and Gal. 2. and 3. chapters, to wit, that man is iustified by faith in Christ Iesus. To which doctrine nothing is more contrary, than to imagine iustification to be so generall and largely spreading, as condemnation is generall in all and vpon all men simply. Thouching the words Ro. 5. we haue answered before least any should thinke that they may be objected to maintaine so generall a iustification; which also Ambrose vpon that place openly reiecteth, and expoundeth, *that grace aboundeth vpon all men to the iustification of life, as touching the beleeuers, of whom there is a certaine proper vniuersalltie subiect to Christ, and partaker of his grace no lesse than the vniuersality*

Ambroses exposition of (all men) Rom. 5.

lity of mankind draweth from Adam sinne and death.

The second argument. There is no remission of finnes out The 2. reason.
of the Church.

Therefore neither redemption, which Paul (as I said,) de-
fineth to be remission of finnes.

The Antecedent Augustine proueth saying: *Where there* In 1. Epist.
is remission of finnes, there is the Church. And from thence in 10. tract. ult.
the same place hee gathereth against the Donatists, who
shut vp the Church in a part of Africa: that the Church of
Christ is scattered through the whole world, because remissi-
on of finnes in the new Testament is dispersed through all
nations, beginning at Hierusalem. For this is the Catholike What is the
Church, that is, the people of God throughout all nations, Catholike
accounting and reckening all the saints withal, that were be- Church.
fore the birth of Christ, who yet were knit to the same body,
whereof he is the head, while they beleueed in him, who was
preached of before; as the same Augustine writeth in another
place. Cap. 3. de cate.
Rudibus.

Here the same illation is of force: If redemption be so vni-
uerfall, that (as our aduersaries suppose) all are truly and vn-
doubtedly deliuered from all sinne and condemnation, all
then of necessitie are, or haue beene sometime the Church.
Than which thing what is more absurd? For such as bee sele- Hub. shes. 65.
cted out of the world are the Church, being borne of God, Iohn 15.
and built vpon the foundation of the Prophets and Apostles, Iohn 4.
and vpon the rocke: and being the sheepe of Christ heare Ephes. 2.
his voyce. Therefore the world, and the Church in the world Ma. 16.
doe differ: as Brentius doth well aduise vs in his Catechisme, Iohn 10.
expounding the Article: *I beleene the holy Church.* There
are some (saith hee) that thinke, that the whole world, or all
men in the world bee the people of God, and the Lordes
Church: but this Article of our faith doeth teach vs, that the
whole world is not the Church, nor all mē the elect people of
God, but that among al men in the world God hath his peo-
ple, scattered abroad in respect of their outward cōuersation,
but gathered together by the same Gospel in one faith. And
as the whole world is not the Church of God: so neither is
ple.

*Thef. 1001.
1059. &c.
& 41. &c.*

*Aug. li. 20. cap.
9. de ciuit. Dei.*

The 3. reason

*Chrysost. in
Matt.*

The 4. reason

The 5. reason

any whole citie or towne, but in cities and townes God hath his Church. These things saith he, with whom how well Huber agreeth, (otherwise a follower of Brentius his opinion,) let him looke vnto it. For he is litle or nothing at all from auouching all men to be Gods elect, his people and kingdom, and therefore his Church. For in this life the kingdome of Christ and the kingdome of heauen is the Church, as Augustine largely teacheth.

The third argument: The redeemed are knowen, and doe please God, at the least in respect of the time and state of redemption. But to those that shalbe damned the Lord openly professeth, saying Mat. 7. *I neuer knew you, depart from me, all ye that worke iniquitie.* He saith plainly, *Neuer.* But we must vnderstand (as Christome aduiseeth vs) that the Lord knoweth not such, not that he is altogether ignorant of them, who knoweth all mē, but that he knoweth them not to be his, nor loueth them, as the Lord is said to know, that is, to loue and approue the way of the righteous. Psalme 2. Therefore such as shal be damned are not of the number of them that Christ hath redeemed.

The fourth argument is agreeable to the former: They that haue not the spirite of Christ are none of his. Ro. 8. But most haue not the spirit of Christ. For if all men should haue the spirit of God dwelling in them, the bodies of all mortall men should also be quickened by the same spirite, that raised vp Christ from the dead. Besides this, as Christ saith in the Gospel, the world cannot receiue that spirite of trueth, because it knoweth him not, nor seeth him. Hereupon it followeth, that most men are not Christ, and by consequence, neither Christ nor his benefites are theirs.

The fifth argument, from the adiunct of redemption, or the thing that is neerely knit vnto it whose aduocate Christ is, their only propitiation is he; But he is not the aduocate of the vnbeleeuers and reprobates, but of the faithfull and elect; therefore also he is not to them a propitiation, but to the faithfull and elect.

The reason of the Maior is, because it is the office of one
and

and the same high Priest both to pray and to sacrifice for the people: and both are required to obtaine for vs the fauour and grace of God. Whereupon also Iohn 1. Epistle 2. ioyn- ing these together maketh him our propitiator, whom he calleth our aduocate. As also a man may see them ioyned together, Ro. 8. 34 And that Christ is onely for them an aduocate, who beleue or shall beleue, and in a word for his elect, hee him selfe hath not dissembled it. Iohn 17. *I pray not for the world: but for them whom thou hast giuen me.* Which place wee haue before largely expounded. And if hee did not then pray for the world, hee doeth not pray for it now, but onely for the elect. The same thing is very cleare. Rom. 8. *Who shall accuse the elect of God? It is God who iustifieth, Who shall condemne? It is Christ who died, and rose againe and sitteth at the right hand of the father, and maketh intercession for vs: that is for the elect of whom onely he speaketh in that text.* Neither doth Iohn speake of any other 1. Epistle 2. *Little children if any man sin, we haue an aduocate with the father Iesu Christ the righteous, and he is the propitiation of our sinnes.* And the authour of the Epistle to the Hebrewes chapter 7. *Because he hath an euerlasting Priesthood, he is able altogether to saue those, that come vnto God by him, he seeing euer liueth to make intercession for them, to wit. for those that come vnto God by him.* In like sort the authour of the 62. sermon in Ambrose vpon the saying of Saint Iohn obserueth, that Christ is an aduocate vnto Christians, and a iudge altogether to Iewes and other infidels. Origene also vpon Leuiticus. For them onely doeth the high Priest Christ our aduocate and propitiator pray, that be the Lords inheritance, that waite for him without, that depart not from the temple, but giue themselves to fasting and prayer.

The sixt argument from the things that follow redemption, as are, the adoption and inheritance. The 6. reason

Where redemption is, there is adoption and inheritance: Adoption and

But all are not sonnes and heires to wit, the heires of God inheritance, and coheires with Christ. follow redemption.

Therefore neither are all redeemed.

The

*Ambro. in
3. Rom.*

The Minor is proued out of Paul, who accounteth them the sonnes of God, that are led by the spirit of God, and doe mortifie the actions of the body by the spirit: to say nothing now of so many places of Scripture, that attribute adoption as proper to the beleeuers. Iohn 1. As many as receiued him, to them hee gaue this power or dignitie to be the sonnes of God, euen to them that beleue in his name. See also 1. Iohn 3. 1. Hereupon Ambrose also writeth vpon the 5. to the Romans. *Such of vs as beleue Christ to bee the sonne of God, are adopted of God for sonnes. For he could not bestow any more vpon the beleeuers, than that they might be called the sonnes of God, while the unbelieuers are forsaken. For we are called the sonnes of God, but they not worthy to be called seruants.* And Epistle 74. Hee closeth vp his whole argument very briefly saying: *Where the spirit of the Lord is, there is libertie: where is no libertie, there no grace, where no grace, there no adoption: where no adoption, there is no succession. But where faith is, there is libertie, adoption, and inheritance.*

The 7. reason
The Maior.

Sanctification
and conuer-
sion necessarily
follow re-
demption.

The seventh argument from another consequent, that is, from sanctification and conuerfion. Whosoever are redeemed, are also sanctified conuerted and regenerated, according to the promise: *A deliuerer shall come out of Sion, and shall turne away iniquities from Iacob: and this is my covenant with them, when I shall take away their finnes saith the Lord.* Which place out of the 59. of Isaie, Paul Rom. 11. applieth to the conuerfion of Israel, and from thence sheweth that conuerfion is ioyned with deliuerance or redemption. Whereto also pertaineth the saying of Iohn 1. Epistle 3. *Hee that committeth sinne is of the deuill: but for this cause was the sonne of God reuealed, that he might destroy the workes of the deuill. Whosoener is borne of God sinneth not.* He speaketh of practising righteousness, as whereby the sonnes of God were discerned from the sons of the deuill: such as sinne are of the deuill: such as do righteousness are of God thorow Christ, who destroyeth in vs the workes of the deuill, not onely by forgiuing finnes, but also by renewing our corrupt nature to doe the workes of righteousness. The circumstance of the words and the scope do teach this

this exposition, and Augustine confirmeth it in *Hypognostico lib. 3.* where withal he alleageth that which is written Heb. 9. *that the blood of Christ, who by his eternall spirit offered himselfe to God, doth purge our consciences from dead workes to serue the living God.* See also in Zacharies song Luk. 1. vers. 74. Tit. 2. vers. 14. 1. Cor. 1. vers. 30. Eph. 5. 26. Act. 5. vers. 31. in Peters words, and in his 1. Epistle. 2. vers. 24. but most plentifully of all Rom. 6. and 7. chapters. All which places without gain saying doe witnesse, that the sanctification or reu-uation of a man to practise righteousness and good workes, are necessarily ioyned with the gift of redemption.

Here now let vs set downe the assumption, which the holy The Minor, Scripture and experience doe plainly and sufficiently con- uince, that not all men bee endued with the spirit of sancti- fication for their conuersion, and renewing of their life. It is proued. Because this sanctification is not without the free giuing of the holy spirit: but the world cannot receiue that spirit, Ioh. 14. Further, this gift consisteth herein, that being 1. Pet. 2.
Rom. 8. & 7.
Luk. 1. dead to sinnes wee should liue to righteousness, and should serue God in his sight with holines and righteousness all the daies of our life. And is this giuen to all men? nay it properly belongeth to the sonnes of promise, and of the new coue- nant, as the Lord saith: *I will put my lawes in their minds, and in their hearts will I write them, and all shall know me: and I* Iere. 31. *will be mercifull to their sinnes, and their iniquities will I re-* Heb. 8. *member no more.* Also, *I will giue you a new heart and a new spirit within you: and I will take away your stonie heart, & will* Eze. 36. *giue you a fleshy heart, and I will make you to walke in my pre- cepts, and to keepe my indgements: and ye shall bee my people, and I will be your God.*

Which things seeing they be thus, we conclude also, that The conclusiō. redemption belongeth not to all men, but to the children of the promise onely.

Now the aduersary two manner of waies runneth a ground Hnb. thes. 1089 about this argument: first in that he laboureth to wrest san- ctification indifferently vnto the whole progenie of men, and yet alleageth no fit testimonie of Scripture to proue it, which

Thes. 1096.

which as we haue seene plainly declareth the contrarie. Secondly, in that he either craftily depraue the force of the argument, or els doth not vnderstand it, to wit, as though fro the coherence of the double benefit of redemption and sanctification we reasoned thus: God requireth sanctification of his redeemed ones: therefore the greatest part is not redeemed, because it doth not practise godlines. But our reasoning is not drawne from our dutie, but from Gods benefit, promising that he wil giue to the redeemed a new heart, and a new spirit, and so will cause them to walke in his waies, by putting and writing them in their mindes, not with inke, but with the spirit of the liuing God; not in stony tables, but in the tables of the heart.

The 8. reason.

The will is redeemed and set free in all those that be redeemed.

The 8. Argument neerely agreeth with the seuenth: In the redeemed ones the will also is redeemed by Iesu Christ, otherwise the best thing in man was not redeemed. Therefore by graunting the redemption of all, faithfull and Infidels, it should follow that the will also in all is redeemed and healed: and so freewill should bee established in all whomsoever: whereas yet they that are ignorant of Christ, and beleue not in him, doe serue sinne, and are not able to will, or goe about any thing that is good: as Luther hath notably proued in his booke *de seruo arbitrio*.

The 9. reason.

eternall life
End blessed-
nes, follow
those that be
redeemed ef-
fectually.

The 9. Argument from another consequent, which is blessednes and eternall life.

Whosoever are effectually redeemed, shall not perish, but shall haue eternall life.

But the vnbeleeuers doe perish: for hee that beleeueth not shall be damned.

Therefore the vnbeleeuers are not effectually redeemed.

The Maior is fully proued by these sayings: *Being iustified by his blood, we shall now much more bee saued from wrath by him. For if when we were enemies, wee were reconciled to God, by the death of his sonne much more now shal we be saued by his life.* Rom. 5. And chap. 8. *Whom he iustificieth, them also he glorifieth.* Againe, *If God be for vs, who is against vs? euen he that hath not spared his own sonne, but giuen him for vs all,*
how

how shall he not with him giue vs all things? Who shall accuse the elect of God? It is God that iustificieth. Who shall condemne? It is Christ who is dead: yea rather who is also risen againe, and maketh intercession for vs.

Paul is manifestly of this iudgement, that they shall neuer be damned, for whom Christ dyed, rose againe, and maketh intercession.

Notably saith Ambrose: He that hath giuen vs the author of all, excepteth nothing. There is nothing then that we may feare can possibly be denied vs; there is nothing wherein we ought to bee doubtfull of the continuance of Gods bountifulnes, whose plentie hath been of so long continuance, and alwaies ready, so y first he would predestinate, then he would call, and whom he would call, them he would iustifie & glorifie. Can he possibly forsake them whom he hath pursued with his so many and great benefits? But there is feare, least the iudge be too seuer. Consider what iudge thou hast, to wit, Christ. Can he condemne thee whom he hath redeemed from death, for whom he hath offered himselfe, whose life he knoweth is the reward of his death? Will he not say: What profit is in my blood, if I condemne him whom I my selfe haue saued? See also if ye please, Augustine confirming this very argument.

Ambros. de Iacob & vita beata, lib. 1. cap. 6.

An excellent saying, and of great comfort to a penitent heart, if it be oft remembered.

Aug. de Trinit. lib. 13. cap. 16.

Hereupon it riseth, that some vnder pretence of vniuersall redemption haue thought that all at length shall be saued. Of which made error Calvin vpon 1. Ioh. 2. Bucer in the Acts of the Conference had at Argentine with Melchior Hofman, doe make mention, and also Wolfgang Musculus in the place concerning the redemption of mankind, warning vs to take heede, least vnderstanding amisse the vniuersalitie of redemption, we say with frantike men, that no man is damned, and perisheth for euer. These our men with whom we deale deny that thing truly: but what auaileth it to denie it, seeing neuerthelesse they stifly maintaine that principle, from whence that error springeth?

A booke published in the dutch tongue at Argent. 1553.

They except, that the redeemed doe not perish, vnles they cast away, and tread vnder foote redemption once receiued.

Bus

But contrariwise the testimonies of Scripture euen now alleaged, doe teach, that such as are effectually redeemed, and already iustified by the gift of God, shall certainly haue life and heauenly glorie, and cannot possibly by any meanes be pluckt away from the loue of God towards them in Christ Iesu. And as for some examples and places to the contrary, they haue been sufficiently answered in the second booke before.

If all finnes be
blotted out
and satisfied,
then vnbelieve
is blotted, and
it shall not
condemne vs.

Furthermore, how agree these things together, that all the finnes of all men are satisfied for, and in very deede blotted out, and yet that the greater part of men are damned for vnbelieve? For if all finnes are forgiven all men, then vnbelieve also is forgiven. How then shall it damne any man? Thus it euer abideth vnmoueable, that all at length shall be saued, if all men together bee effectually made partakers of redemption.

The 10. reason.

The causes of
redemption.

The tenth argument is drawne from the causes of redemption, two whereof are the principall efficient causes: one farther off, to wit, the grace of God giuing his sonne vnto vs: the other most neere vs: the sonne himselfe, finishing the worke of redemption in the nature of man which hee tooke vpon him. The materiall cause is the passion and death of the righteous for the vnrighteous. The instrumentall efficient cause is likewise two-fold, to wit, 1. The word of grace that offereth Christ vnto vs with his benefits, (and serueth to stirre vp faith in vs: for faith is by hearing, and hearing by the word of God); 2. And faith it selfe, wherewith as it were a hand wee receiue grace offered, and are made partakers thereof. Here vpon the Apostle Rom. 3. saith: *We haue all sinned, but we are iustified freely by his grace through the redemption made in Iesu Christ, whom God hath set forth to bee a propitiation through faith in his blood to declare his righteousness.* Where we see among other causes of redemption, faith required, as the instrument wherewith wee may apply vnto vs redemption gotten for vs by his blood, and may become partakers thereof to the blotting out of our finnes. Therefore the vnbeleeuers haue nothing to doe with redemption and propitiation.

tiation. And that the necessitie of faith may the more appeare in euery matter of saluation, the Apostle Heb. 11. expressly testifieth, that *it is impossible without faith to please God*, producing for this point most notable examples of antiquitie, who are shewed to please God through faith, and to haue obtained righteousness, which is according to faith.

Notably faith Augustine in *Euang. Ioh. serm. 60. The medicine for all wounds, and the onely attonement for the sinnes of men, is to beleue in Christ. Neither can any man at all be cleansed, either from originall sinne, or the sinnes which he hath done, vnles by faith he be vnited, and ioyned to his bodie. For they that beleue in him are the sonnes of God: because they are borne of God by the grace of adoption, which is in the faith of our Lord Iesu Christ: for in beleeuing we are made the sons of God, as it is written: He hath giuen them prerogative to be made the sonnes of God, while they beleue in him. And serm. 181. de temp. Faith is the ground of all good things, and the beginning of mans saluation: without this none can bee of the number of Gods sonnes, and without it in this world neither doth man attaine the grace of iustification, nor hereafter shall possesse eternall life: and whoso walketh not by faith shall not come to see God.*

The great necessity and profit of faith.

Aug. de temp. ser. 181.

In these testimonies of the Scriptures, and our Elders according to the Scriptures, if wee meane to stand, (and wee ought to rest therein) away with the deuise of the righteousness of all men, and the operation of saluation in all, and the receiuing of all men into grace, and their purging from sins, whether they beleue or not.

Hub. thes. 49. & 65.

The aduersaries doe except, that they thinke not that the merit of Christ is applied without faith, or that any man without it can be made partaker of the fatherly will of God. I answer, therefore they bee manifestly contrary to themselves, that say such things, and yet stily maintaine that all men none excepted, faithfull and vnfaithfull before and after Christs birth, are set free by the blood of Christ truly and vndoubtedly from all sinne and condemnation, and are receiued into the grace and fauour of God: that all alike are sa-
ued,

Thef. 72. & 112

The aduersaries contrarie to themselves.

Thef. 63. 270. 168.

ued, justified and quickened: that all pertaine to the communion of saluation, and the kingdome of grace, and such like. For if no man can be partaker of the grace of God, righteousness, life and saluation in Christ, vnles he applie those good things to himselfe, and the application cannot be but by faith, how belong those things to all vnfaithfull as well as faithfull?

The 11. reason
The Maior.

The 11. Argument from another consequent. Redemption is such a benefit, whereby of seruants of sinne wee are made the sonnes of God; of children of wrath, the children of grace; of strangers and vnknowne, we are made a royall and priestly stock, as it is written Apoc. 1. and 5. *He hath lo-ued vs, and redeemed vs to God by his blood, and hath made vs to our God kings and priests, and wee shall raigne vpon the earth.*

The Minor.

But vnto the Church properly belongeth this dignitie, to be a chosen stocke, a royall priesthood, a holy nation, witnes Peter, 1. Epist. 2. which also the words out of the Reuelation chap. 5. now cited doe confirme, where the voice and confession of the Church is, *Thou hast made vs to our God kings and priests.*

The conclu-
sion.

Therefore it followeth, that the proprietie of redemption is in the possession of the Church.

The 12. reason.
From the vse
of the Sacra-
ments.

The 12. argument from the vse of the Sacraments. Vnto whom nothing is sealed in the vse of the Sacraments, vnto them the promise of grace in the word belongeth not. For the nature of the promise is all one both in the audible and visible word.

But in the Sacraments, Baptisme and the Lordes Supper, nothing is sealed to such as be aliants from Gods couenant, and vnbeleeuers. Therefore neither doeth the promise of grace in the word belong vnto them. For the prooffe of the assumption, let the things be considered, that we haue of that matter spoken before in the Consutation.

The 13. reason
Hub. Thef. 157.
© 536.

The 13. and last argument. If all men wholly bee receiued into the grace and fauour of God by the death and grace of the Sauiour, so that no man shall euer perish now, after his redemp-

redemption, vnles he despise the grace of God, and through vnbeliefe shake off and forsake his redemption: It will follow, *Hub. 1. 157. & 136.* that all the children of al Thalmudists, Mahumetists, Turks, Tartarians, and such as feed on mens flesh called Anthropophagi and suchlike, as long as they want the vse of reason, and therefore a stuell sinne, and be not yet subiect to the contempt of grace, are in the state of saluation, and dying in that age of what nation soeuer they be, in the Church or out of it, are eternally saued: which thing is manifestly and Anabaptisticall dotage of those men (I say) that follow the pauilions of Mennon, and Theodorike Philip vp and downe the Low Countries, which they haue drawen vnto them from the sinke as it seemeth of Melchior Hofman. For Theodore Philippi is of this opinion, and plainly writeth, *Mennon. Theod. Phil. Hofman. Because Christ the Lambe of God hath taken away the sinnes of the world by his death and blood, that no man can be damned for the sinne of Adam: and therefore that the kingdome of heauen belongeth to all children indifferently, & that al are innocents and reputed without sinne before God, seeing no sinne beside Adams can be imputed vnto them: and that the same is satisfied and taken away vniuersally by the death of Christ, so that infantes for Adams transgression cannot be indged or condemned.* And the Pelagians also (as Augustine witnesseth) laboured to bring some such thing in, to wit, *August. lib. 2. de nuptijs & concup. cap. 33.* that little children are innocent, and without all guiltines, after that Christ had died for them.

But the Scripture teacheth vs to put here a difference betweene the infants of Gods people, and the infants of vngodly nations, and reiected of God. And the infantes truely of Gods people, (albeit as the rest by their carnall natiuitie they bee borne vnder sinne and wrath,) haue a promise that they belong to the number of Gods people, and of the Saints, and so to the inheritance of the kingdome of heauen. More arguments I will not here alledge, for by those which haue beene brought, our purpose I trust is more than sufficiently declared. Onely one doubt remaineth: If the beleeuers onely are to be accounted for the redeemed of Christ, doeth therefore

P

their

A doubt: whē redemption beginnes in vs.

Answer.

Tit. 1.

1. Tim. 1.

Four waies
redemption is
to be conside-
red.

*Comment. in
Apoc. 1.*

- 1
ly be considered. First in respect of Gods purpose and predestination, according to which grace is given vs in Christ Iesu before the world. Secondly in respect of the merite and satisfaction perfourmed of Christ, when vpon the altar of the crosse hee tooke away enmities and reconciled the whole Church of Iewes and Gentiles to God in one body through the crosse, as Paul testifieth Ephesians 2. Then surely as Rupertus writeth, he redeemed and washed in his blood from their sinnes, not onely these men that now are beleeuers, or had beleued, but also those that should beleue in time to come as farre soorth as hee gaue them power to be washed. For he washed them not then actually but in power. For they could not in very deed be washed, who were not yet borne,
- 2
or els as yet had not beleued. Thirdly redemption is considered, as farre soorth as we are made partakers of it by faith, whose force and necessitie is so great for reconciliation before and after the worke of redemption performed in the flesh of Christ, that as it hindred not the olde fathers (which beleued) from their deliuerance, in that Christ had not as yet suffered: so now it nothing profiteth the vnbeleuers for their deliuerance, that Christ long agoe (the iust for the vniust) was deliuered to death. Lastly redemption is considered as farre forth as we enjoy full and perfect redemption for euer, all our enemies being vtterly destroyed, and euen death it selfe, which is of the Apostle called the last enemy: of which redemption Christ witnesseth Luke 21.28. and Paul Ro. 8.23. But of this enough.

THE

THE THIRD RANKE OF PROOFES,

CONTAINING THE TESTIMONIES of Antiquitie.

CHAP. VIII.

TO these things hitherto alleadged out of the Scripture, (whereunto as to the anchor and prop of our faith we must flye in all things, that we may be in safetie) the testimonies of antiquitie seeme now needfull to bee brought in, to this end that the trueth may more and more cleerly appeare by that consent, and the mouches of the aduersaries may bee stopped, who reasoning and debating I know not what vngodly nouelties, endeouour to reprove vs, as though wee spake some new thing, as Augustine of old complained of his and the Churches aduersaries. For a man may see them grow to such craking, if not ignorance, that they boldly complaine that our opinion of this controuersie was neuer heard in any time among that people, where the name of Christ hath been preached: that what they auouch, leaneth vpon the consent of all Christianitie, forsooth: for that the Catholike and true Church hath alwaies beleued, and with one mough euer confessed, *that Christ died for all men*, vnderstand effectually, (whereof the question is betweene vs and our aduersaries.) As touching this new opinion, vnheard of before in the eares of Christians, (if it be lawfull to beleue it) it brake forth about sixe yeares agoe, namely in a Conference held at Mompelgard, in the yeare of our Lord 1586.

*Athanas. in Synopsi.**Tom. 10. de verb. apost. ser. 14.**Hub. thes. 18.**Thef. 19.**Compend. thes. 27.**Thef. 503. & 1097. & lib. germ. fol. 8.*

O miserable ignorance of antiquitie, ioyned with marvellous licentiousnes and malice! and very true is that which is commonly said, *Ignorance is rash and bold.*

First, with what face doth he accuse of noueltie a doctrine so grounded in the Propheticall and Apostolicall Scriptures, that is, in the canon of the trueth, that whosoever rusheth against this oke, against this inuincible wall, he is broken all to

peeces himselfe. We say nothing but such things which the
Act. 10. 23. & Prophets and Moses, Euangelists and Apostles haue testified
26. 18. with one accord, to wit, that euery one that beleeueth in the
 name of Christ, and not the vnbeleeuers, receiueth remission
 of sinnes, and inheritance among them that are sanctified. If
 this doctrine be slandered of noueltie by them, that be them-
 selues the authors and fauourers of new opinions, wee must
 beare it with Paul, whose doctrine also we reade in the Acts
Act. 17. seemed new to the Athenians, that were ignorāt of the truth,
 and drowned in Idolatrie. Further, that the vanitie of this fable
 may more appeare, goe too indifferent readers, bring hither
 your eyes and cares, and weigh with me the agreeing con-
 sent of antiquitie.

Testimonies:

¹
 The church of
 Smyrna.

These be the words of the Church of Smyrna, in the epistle
 of the martyrdome of Polycarpus their Bishop, which is reci-
 ted of Eusebius *Hist. Eccles. lib. 4. cap. 15.* *Christ suffered for*
the saluation of the whole world of them that shall bee saued:
therefore he must bee worshipped and adored as the sonne of
God: but the martyrs must as disciples and followers of the
Lord be worthily loued for their inseparable good will toward
their king and master, and not bee worshipped. To what pur-
 pose is it, that the world of them that shall be saued, is speciallie
 expressed, if as touching effect, Christ suffered alike for all the
 damned, and those that shall be damned, as for Peter, Paul,
 and all them that are saued, or shall be saued?

²
 Iustine martyr.

Iustine the holy martyr of Christ, of the same time and age
 with Polycarpus, and in the same heate of persecution crow-
 ned with martyrdome by M. Aurel. Antoninus, and Lucius
 Commodus Ver. Emper. in the booke of the trueth of Chri-
 stian religion, saith: *Christ is made an oblation for all sinners,*
that are willing to turne and repent. And in the same booke,
 beyond the middest: *Our Christ suffered and was crucified,*
he lay not vnder the curse of the law, but shewed cleerely, that
he onely would deliuer them that would not fall away from his
Land: that is, all the faithfull. And as the blood of the Pasce-
 ner deliuered them that were saued in Egypt so the blood of
 Christ shall deliuer them that beloeue from death. And in this
 sense

sense in the same place anone he addeth: *that saluation happened to mankind by the blood of Christ, to wit, as farre forth as all beleeuers throughout the world are freed from death by him: but not as though all men without difference of faithfull and vnfaithfull were translated from sinne to righteousness, from death to life and saluation by him, as our aduersaries dreame.*

The same man about the end of the same booke, denieth that finnes are forgiuen to impenitent, vncleane, foolish and desperate persons, alleading the example of Dauid, whose sinne was then forgiuen when he repented. Againe, in the beginning of the booke almost, he witnesseth that such as repent are clenfed through the blood of Christ by faith, who died for the same cause.

Ireneus saith, *The word of God incarnate was hanged on the tree, that he might briefly comprise all things in himselfe: I, (saith he) when I shall be lifed up from the earth, will draw all things, or all men vnto mee. This he sayd signifying what death he should dye. Christ in his passion hanging on the crosse, alone saueth all men, that doe not depart from the land of promise, that is, the faithfull continuing in grace to the end. The same writer, lib. 4. cap. 37. saith: We are saved, as Rahab the harlot by the faith of the scarlet signe, (that is, by the passion and blood of Christ through faith.) They that make no account of this signe of scarlet, like Pharisees, haue no part in the kingdom of heauen. And lib. 2. cap. 39. he saith: Christ came to save all men by himselfe: all I say, that by him are borne again in God, infants, children, boyes, yong men and old men.* 3
Ireneus. lib. 5.

Origene vpon Levit. *The high Priest and advocate Christ praierh for them onely that be the Lords portion, who waite for him without, who depart not from the temple, where they giue themselves to fasting and praier.* 4
Origene.

Againe, Ireneus lib. 4. cap. 24. *Christ hath brought libertie to them, that lawfully, readily, and heartily serue him: and brought eternall perdition to such as contemne and rebel against God, cutting them off from life.*

Ambrose de fide ad Gratianum Augustinum lib. 4. cap. 1. *If* 5
Ambrose.

thou beleueſt not, Chriſt came not downe for thee, he ſuffered not for thee. The ſame man vpon 1. Cor. 15. *As Adam ſinning found death, and all that come of him die: ſo Chriſt not ſinning, and hereby overcoming death, hath purchaſed life for all that are of his body.* The ſame reſtraint he vſeth vpon the ſaying Rom. 5. that the righteousnes of one redoundeth vpon all men to the iuſtification of life: *The righteousnes (ſaith he) of Chriſt onely iuſtifieth all beleeuers, and by his obedience many, and not all are made righteous.* Neither ſaith he this onely, but alſo he expreſſely reiecteth the deuife of the aduerſaries of ſo generall a iuſtification, as condemnation is generall.

Hub. theſ. 49.

The ſame writer vpon the 8. of Luke ſaith: *Albeit Chriſt died for all, yet for vs ſpecially he ſuffered, becauſe he ſuffered for his Church.* How ſpecially for the Church and yet for al? but becauſe the fruites of his paſſion, reconciliation, libertie, adoption, inheritance pertaine properly to the Church.

Hereupon Epist. 20. the ſame father ſaith: *Chriſt is good meate for all, faith is good meate, mercie is ſweete meate, grace is pleaſant meate, the ſpirit of God is good meate, forgiveneſſe of finnes is good meate. But the people of the Church eat theſe meates.*

And more cleerely in 73. Epist. *After that the fulnes of time came, and Chriſt is come, wee are not now ſervants but freemen if we beleue in Chriſt. Where faith is, there is libertie. For the ſervant is vnder feare, but a freeman is of faith: where libertie is, there is grace, there is the inheritance. But where is no libertie, there is no grace; where no grace, no adoption; where no adoption, there is no ſucceſſion.*

Alſo in his firſt Epistle, when he had ſaid before that Chriſt came downe to be the redeemer of al, to take away the finnes of all, and had abaſed himſelfe to bring liberty to all, and had taken fleſh vpon him, to purchaſe by his death reſurrection for all, he addeth theſe words: *He that is (ſaith he) a true freeman, a true Hebrew, is wholly Gods, whatſoener he hath is libertie, he hath nothing of his, that for the lane of the world re- ſuſcib libertie.*

So

So elsewhere he teacheth, that ^a redemption belongeth to them that repent, and cleaue vnto Gods commandements: that ^b remission of sinne is through faith: ^c and that by the grace of faith washing from offences is obtained: ^d that the crosse of the Lord is life to beleeuers, and destruction to vnbeleeuers. And in another place: The ^e crosse (saith he) is shame to him that is vnfaithfull: but to the faithfull person it is grace, to the faithfull it is redemption, to the faithfull it is resurrection.

^a Lib. 2. cap. 4. de Cain & Abel.
^b Apol. David.
^c De Sal. ca. ult.
^d Serm. 15. in 118. Psalm.
^e Serm. 21. ibid.

And all these things he setteth out in another place by a notable similitude of light. For Christ is the light of the world, sufficient truly to inlighten and conuert all men, yet not actually and in very deede driuing away all darknes: but as he saith himselfe, *I am the light of the world, that no man that cometh vnto me, may abide in darknes.*

A similitude of the light.

Ambrose his words are these: Although he that was borne of the Virgin for all both good and bad, haue a large power in all and vpon all, as he maketh his Sunne to rise vpon the good and euill: yet hee fauoureth him that cometh neere vnto him. For as he that shutteth the windowes, excludeth frō himselfe the brightnes of the Sunne: so he that is turned from the Sunne of righteousness, cannot behold the brightnes thereof. He walketh in darknes, and in the light of all men hee is the cause of blindnes to himselfe. Open therefore thine eyes to see the Sunne of righteousness arising vnto thee. If a man shut the doores of his house, is the fault in the Sunne that it doth not shine into his house?

Serm. 19. in 118. Psalm.

Out of Augustine, the chiefe of the soundest writers, among other testimonies these we haue. *Tom. 7. ad articul. falso impo.* Vnto the first article, which was, that Christ suffered not for the redemption of all men, he giueth his iudgement of the whole controuersie, distinguishing after this sort: *As touching the greatnes and weight of the price, and as touching the onely cause of mankinde, the blood of Christ is the redemption of the whole world. But they that passe through this life without the faith of Christ, and without the sacrament of regeneration, are void of redemption. Seeing therefore by rea-*

6 Augustine.

son of the one nature and cause of all men, which the Lord took upon himselfe in truth, all may bee rightly called redeemed: yet seeing all are not plucked out of captiuitie, the proprietie of redemption doubtles is theirs, out of whom the prince of this world is cast, and they be now not the wessels of the deuill, but the members of Iesu Christ. Whose death was not so bestowed for mankinde, that they who shall not bee borne againe, should belong to the redemption thereof: but so, that what was done by one example for all, might by one sacrament be celebrated in euery one. For the cup of immortalitie which was made of our infirmities, and the diuine power (meaning Christs death) hath truly in it selfe to profit all men: but if it be not drunke, it doth not profit.

Augustines simile of the cup.

Against Faustus the Manichean, lib. 11. cap. 7. Of those men for whom Christ died and rose againe, and who now liue not to themselues but to him, that is, the people that bee renewed by faith, that hee may haue in the meane while in hope, what may bee accomplished afterward in very deede: none of those men (saith he) hee knew any more after the flesh. Here hee taketh them that are renewed by faith and shall be saued, to be all one with those for whom Christ died and rose againe.

Lib. 13. cap. 15.

In his booke of the Trinitie, he denieth that any of them whom Christ redeemed by his bloodshed, be drawne of the deuill (as men intangled in the snares of sinne) vnto the destruction of the second and eternall death: and affirmeth that such die the death of the flesh onely, and not of the spirit. And most plainly remoueth from redemption such as shall be damned, & addeth straightwaies in expresse words: that such as were foreknowne, predestinate and elected before the foundation of the world, pertaine to the grace of Christ, and that Christ died for them.

The same man vpon 21. Psalm, writeth: That Christ suffered for the Church, and that the great Church is the whole world, for which he shed his blood. And by and by confuting the Donatists including the Church within Africa, he saith: What saiest thou to me O Heretike? Is he not the price of all
the

*the world? Was onely Africa redeemed? Thou dare not say, A notable say-
the whole world was redeemed, but it is perished. What invader ing of August.
hath Christ suffered to destroy his goods? Behold Christ died,
his blood was shed: behold our redeemer, behold our price.
What hath he bought? All the ends of the earth shall be con-
verted to the Lord, and all nations shall worship before him.
Behold the Church which I shew: behold what Christ hath
bought: behold what he hath redeemed: behold for whom he
gave his blood.*

So in his Enchiridion to Laurentius chap. 61. he saith, that
the Church which is among men, is redeemed from all sinne,
by the blood of the Mediator, that is without sinne: and it is
the voyce thereof: If God be for us, who is against us? Who also
spared not his owne sonne, but gave him for us all. And in the
next chapter: The Apostle saith that all things in heauen and
earth, are repaired in Christ, for in him are restored the things
that bee in heauen, when that that was decayed in the angels
from thence, was recompensed of men: But things in earth are
repaired, when men themselves who are predestinate to eternall
life: are renewed from the oldenesse of corruption. The same
man chapter 30 witnesseth, that God promised freedome and
the kingdome of heauen to a part of mankinde, that is, to the e-
lect. Againe, in his 13. Booke of the Trinitie chapter 12. and
the rest, when hee had sayed, that by the remission of sinnes
men are plucked away from the deuill through the gracious
reconciliation of God: straightway he sheweth at large, that
not all men are set free from the power of the deuill, but all the
faithfull and the predestinate: that all men beeing carnally
borne of Adam, are through him alone held vnder the pow-
er of the deuill, yet through Christ alone, none but they all are
set free, that be regenerated by spirituall grace. In the same
booke chapter 18. he saith, That he that ouercame the first A-
dam, and held mankinde captiue, was overcome of the second A-
dam, and lost the Christian kinde which was out of Mankinde
set free from the sinne of man, through him who had no sinne,
though he was of our kinde. The same in his 53. treatise vpon
Saint Iohn saith: The deuill therefore possessed mankinde, and
beld

The Christian
kinde.

An argument.

What kinde
of freedome
redemption is.

The world
that is predesti-
nate to life,
Christ came
to saue, but
not the world
predestinate
to damnation.

De corrept.

& gra. cap. 11.

7
Hieromie.

held them guiltie of punishment through the hand writing of sinnes: But by the faith of Christ, which was ratified by his death and resurrection, through his blood, which was shed for the remission of sinnes, thousands of beleeuers are deliuered from the deuill, and are coupled to the body of Christ. In all these places there is this or the like argument.

Redemption is a freedome from the power of the deuill, and such a freedome, as whereby it commeth to passe, that the deuill cannot draw any of these with him to the destruction of eternall death through the snares of sinnes, whom Christ hath redeemed with his blood.

But all men haue not freedome from the power of the deuill.

Therefore almen are not redeemed: but as freedome so redemption is proper to the beleeuers and predestinate, according to Augustine and the trueth of this point.

Hitherto belongeth that which in the fore mentioned treatise, as also in the 110. and 111. Treatises, the same writer constantly expoundeth *the world, that Christ came to saue and reconcile to God, of the good, and such as bee predestinate to eternall life, being dispersed throughout the whole world: that this world of an enemy is made a friend: but that the worlde that is predestinate to damnation abideth an enemy: neither of this world must it be vnderstood, that God was in Christ reconciling the world to himselfe.* So in the 48. Treatise vpon the saying, *ye beleue not, for ye are not of my sheepe,* he saith, *This he spake because he saw them predestinate to eternall destruction, and not prepared by the price of his blood to eternall life.* And a litle after, *he is assured of the number of his sheepe, because he knoweth what hee gaue for them.* And elsewhere, *Whom God redeemed by the blood of the Mediator, he maketh for euer after good.* But these bee testimonies inough out of Augustine. For who can rehearse euery thing hee writeth of this matter?

Furthermore the Commentaries vpon Marke ascribed to Hieromie, expressly say, that the blood of the newe Testament is sayd to be shed for *Many, because it doth not cleanse*
alk

all: that there is euen in the Church some whom no sacrifice
cleaseth. As Remigius also (as Thomas citeth him *Cate. au-
rea*) vpon this very place warneth vs to obserue, that hee
saith not, *for few, or for all, but for Many, my blood shal be shed,*
because he came not to redeeme our nation onely, but Many
of all Nations.

Hilarius in Matthew cap. 7. *The saluation of the Gentiles*
(saith he) *is wholly of faith, and in the Lordes commandments*
is the life of all men. He saith not the reprobates and vnbeleeu-
ers are as well saued by Christ as any other, as these newe
sectaries thinke good to speake. 8
Hilarie

Chrysostome *homil. 39.* vpon 1. Cor. expounding the
words of the Apostle touching the quickening of all men by
Christ, denieth that it is to be vnderstood of the righteousness
of all men, as though whosoever are made sinners in Adam,
are made righteous in Christ: which yet our aduersaries
would haue. The same maner *homil. 17.* vpon the Hebrewes
confirmeth the distinction, that Christ died for all as touching
Sufficiencie, and not for all as touching *Efficiencie*. His
words are these: Why is hee said to be offered to take away
the finnes of *Many* and not of all because all beleene not. He
died for all, as much as in him lay, that his death is of that
waight, as is the perdition of all, and it is of force enough that
no man might perish. 9
Chrysost.
Hub. 1. hef. 49.
& 53.

His arbidger Theophylact vseth the same distinction in
2. and 9. *ad Heb.* and vpon the saying, Iohn 6. *the bread which*
I giue, is my flesh: which I will giue for the life of the world:
where he writeth, *albeit all haue not receiued sanctification*
and a spirituall life: yet Christ may bee vnderstood to die for
the satisfaction of all, as touching the vertue of his death. 10
Theophylact

Of the same opinion is Basil, as Theophylact sheweth in
9. *ad Heb.* for thus hee writeth: *All of vs that beleene, how*
many soeuer we be, are redeemed by the grace of God from sins
through his onely sonne: who said, this is my blood, euen the
blood of the new Testament, which is shed for many for the re-
mission of finnes. The exposition is also twise repeated in the
next sermon of Baptisme: *for Many, that is the beleeuers, was*
the 11
Basil
Exhort. ad
baptis.

the blood of Christ shed. Notwithstanding in respect of the sufficiency of his merite, it is true that elsewhere he saith in Psalme 48. *For all men wholly was there one onely worthe price found, even the blood of our Lord Iesus Christ, which he shed for vs all.*

Cyrill.

12

Cyrill in Io. li. i. ca. 19. reconciling that shew of repugnancie that is between the words of Christ, *I pray not for the world,* and the wordes of Iohn: *He is the propitiation of the whole world,* consenteth to our opinion after this sort. Saint Iohn (saith he,) because he was a Iewe, least the Lord should seeme to be with his father an aduocate for the Iewes onely, cessarily hath added that hee is the propitiation of the whole world, that is, saith he, *for all who are called, and through faith attaine to righteousness and sanctification.* But the Lord Iesus separating his owne from such as be none of his, for them saith he, onely doe I pray, who keepe my words and receiue my yoke. For whose mediator and high Priest he is, to them onely not without cause doth he attribute the benefite of meditation. In the same place he doth alleage for that matter the saying of Paul: *God was in Christ, reconciling the world to himselfe,* that is, saith he, *Christ as the Mediator, receauing all that come to God by faith, and offering himselfe to the father, reconcileth the world to God.*

2. Cor. 5.

13

Prosper.
chap. 9.

But let vs returne to the Latine writers among whom Prosper of Aquitaine answering the Articles of the French men, plainely approueth this phrase or maner of speaking: *that Christ died onely for them that shall be saued:* which our aduersaries slander as blasphemous and Saracenicall. His wordes are these: Therefore although our Sauour be rightly said to be crucified for the redemption of the whole worlde, because he truely tooke mans nature vpon him, and because of the common perdition in the first man: yet he may be said to be crucified for them onely, whom his death did profite: for the Euangelist Iohn saith, cap. 11. that Iesus should die for the nation, and not onely that nation, but also to gather in one the sonnes of God. The same writer, or whosoever hee was that wrote the Booke *Of the Calling of the Gentiles*, denieth that the saying of the Apostle Ephe. 1. *Of the reconciliation*

Marke,
Augustine before meant
this (by the
common
cause.

Lib. 1. cap. 3.

ation of all in Christ, is thus to be vnderstood, as though none ought to be thought to bee not reconciled. And a litle after he letteth downe a rule, which like to the North starre in all their controuersie is to bee regarded, to wit, that in the elect, and foreknowen, and in those that be separated from the generality of all men, there is to be considered a certaine speciall vniuersalitie, and fulnesse of the people of God, so that out of the whole world the whole world seemeth to be set free, and out of all men, all men may seeme to bee taken. For most often in the Scriptures, all the earth is named for a part of the earth, the whole world for a part of the world, and all men for a part of men. Vnto which rule afterward he squareth the words of Iohn: Hee is the propitiation for the sinnes of the whole worlde, and he expoundeth them of the fulnesse of the faithful, and not of the generalitie of all men, as our aduersaries do.

A rule well to be marked.

Lib. 2. cap. 1.

Furthermore Primasius *Comment. ad Heb. 2.* vpon the saying, *he tasted death for all*, compriseth the whole matter. His words are, whereas he saith, that Christ, tasted of death *for all*, some Doctors take the sense thus absolutely that it said *for all*, *for whom he tasted*, that is *for the elect predestinated to eternal life*. Behold a restraint vnto the vniuersalitie of the elect. But he goeth on: *But some take it so generally, that he is said to die for all, albeit all are not saved. For albeit not all beleue, yet he did that which was his part to doe.* And he alleageth Prosper's similitude, which Augustine also vseth before Prosper, of the cup of immortalitie, which finally bath in it selfe, that it can profit all, although it profiteth none in very deepe, but those that drinke thereof. So also Christ (saith he) as much as was in him, died for all, although his passion profiteth none, but those onely who beleue in him.

14

Primasius.

Worthy also to be remembered here is that that is set down, *lib. 1. cap. vlt. de vocat. gent.* The same nature in all men being euill, in all being miserable before reconciliation, is not made righteous in all, and it is discerned in some part thereof from them that perish, by him that came to seeke and to saue that which was lost.

Pope Leo *Serm. 7. mensis*, writeth: The shedding of the blood.

15

Pope Leo.

blood of the iust for the vniust was so mightie a priuiledge, so rich a price, that if the whole number of captiues should beleue in the redeemer, no tyrannous bands could detaine them.

16 Gregorie. Gregorie the great, *Hom. 2. in Ezechiel*: *For the life of the elect, the Lord of life gaue himselfe euen to death.*

17 Beda. Beda vpon that in the Gospell, *The sonne of man came to giue his life a redemption for many*: He saith not for *all*, but for *many*: that is, those that will beleue. So Origene and Hierome *Com. in Matth.* expound the same things.

18 Bernard. Moreouer, Bernard *Serm. 10.* of the 9. verse of the Psalme, *He that dwelleth, &c.* Christ (saith he) according to the time surely died for the vngodly: but according to predestination he died for his brethren and friends. Of this number they that shall be damned are not, to whom it shall be said: *I neuer knew you.*

19 Rupert. lib. 12. To these may be added those sayings, which vnto the places of Apoc. 1. and 5. wee before haue produced out of Rupertus Tuitiensis, who liued in Bernardstime: whose saying also this is; Woe to the reioycing world, when Christ the onely begotten sonne of God prayeth for his, that is, dieth, and offereth himselfe a sacrifice vpon the altar of the crosse, because I pray for them whom thou gauest me, and not for the world. By the world are the louers of the world here meant, so diuerse from them, for whom Christ crucified prayeth, as the Egyptians were before God from the children of Israel, who marked their posts with the sacred blood of the Lamb. Woe therefore to such a world, because what Christ the true Lambe of God prayeth for, doth them no good at all, they onely escaping by his crosse and blood, whom the father gaue to the sonne. These things he.

Of all which sayings now it is more cleere then the light, that the opinion which wee maintaine, is not new and vnheard of: but receiued in all ages among the people of God, and plentifully proued by the testimonies, iudgements and expositions of the best writers. Wherefore let the aduersaries learne to deale more modestly, and not straightwaies condemne

condemne as vnheard of among the people of God, and Saracenicall, what they see disagree perchance from their opinion: or els, if they goe on as they haue begun, all shall know with what vnderstanding and conscience these kind of disputers too too confident and censorious, are occupied in reading of the fathers.

I am not ignorant, that sometime it is read in the fathers, *that Christ came for the redemption of all: that he descended for all, to forgine all their sinnes, and to giue libertie to all*, and such like. Such speeches as these they vnderstand, as we may see by their owne interpretations alreadie alleadged, not as touching the effect of the Lords incarnation and passion in all men. But first as touching the sufficiencie, greatnes and dignitie of the price and merite of Christ. Secondly, as touching the common cause of mankind. Thirdly, respecting also the efficacie of the merits of Christ, they are wont to vse those kinde of speeches, as the Scripture vseth to doe, because of the vniuersalitie of the faithfull, and the fulnes of Gods people, as we more at large shewed in the second booke, the 12. chapter. Also because *by all men* they will haue to bee v-
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CHAP. IX.

*Testimonies of the Schoolemen, and other
new Divines.*

BUt that wee may thoroughly bring to an end the report of our witnesses, let vs proceed to the Schoolmē as they call them, who also haue spread abroad the doctrine which in this point they receiued from their forefathers.

*Pet. Lomb lib. 3
distinct. 18.*

Peter Lombard called the Master of Sentences, speaketh of his own & others opinion, *that Christ merited for his members redemption from the deuill and sinne, and the opening of the kingdom of heauen, that his fierie sword being taken away, they may boldly enter therein.* In the same distinction about the end: *He deserved for vs by the suffering of death and passion the entrance into Paradise, and redemption from sinne and the deuill. For he by dying was made the sacrifice of our delinerie.* But restraining this whole benefit of redemption vnto those that be Christs, a little after he addeth: *If Adams pride was the ruina of all, much more was the humilitie of Christ, whereby he tasted of death, able to open the gate of the kingdome of heauen for all his owne, after he had fulfilled the decree of God.* The same man in his next distinction: *We are said to be iustified by the death of Christ, because some are iustified by faith in his death: and as in old time fowles looked upon the brazen Serpent lifted up upon the pole, were healed of the bitings of Serpents: so if we looke upon him by a true faith, who did hang vpon the crosse for vs, we are loosed from the bands of the deuill, that is, from sinnes.* And in other words at large in the same place he teacheth, that deliuerance from the deuill belongs to them that beleeue in Christ.

*Innocent 3 lib.
2. de offic. missæ.
cap. 41.*

Innocentius 3. maketh this distinction: *that the blood of Christ was shed for the predestinate onely, as touching efficiencie, but for all men as touching sufficiencie: and he bringeth the words of Leo before by vs recited.* And there is nothing more common among the Schoolmen then this distinction.

Hereupon

Hereupon Thomas in 1. Tim. 2. saith: Christ is the propitiation *Thomas*
for our finnes: for some effectually, but for all sufficiently, be-
cause the price of his blood is sufficient to saue all, but it hath
not effect but in the elect, because of an impediment. And
more cleerely vpon 5. Apoc. he saith: We speake of the Lords
passion two manner of waies. Either according to sufficiencie, and
so his passion redeemed all: for it is sufficient to redeeme and
saue all, although there were more worlds, as Anselme saith,
lib. 2. Cur Deus & c. homo. cap. 14. Or according to efficiencie,
and so not all are redeemed by his passion, because all cleaue not
to the redeemer, and therefore not all haue the efficacie of re-
demption. The same man saith: The merit of Christ as touch- *Idem summa*
ing sufficiencie is alike to all, but not as touching efficiencie: *de veritate*
which happeneth partly through freewill, partly through Gods *materia 26.*
election, by the which the effect of Christs merits is bestowed *quasi 7.*
vpon some of mercie, but it is withdrawne from others by the
iust iudgement of God.

Against the Gentiles, *lib. 4. cap. 55.* he alleageth this cause
of the foresaid distinction betweene sufficiencie and efficien-
cie. The death of Christ (saith he) is as a certaine vniuersall
cause of saluation, as the sinne of the first man was as it were
the vniuersall cause of damnation. But the vniuersall cause
must be applied to euery one particularly, that he may receiue
the effect of the vniuersal cause. The effect of the sin of our first
parents commeth to euery one by our fleshy birth. But the ef-
fect of the death of Christ commeth to euery one by spiritual re-
generation, whereby man is after a sort ioyned vnto Christ, and
incorporated vnto him. Other testimonies of this author we
haue before alleaged.

Petrus Galatinus a most learned man, following the same *Pet. Galatin.*
distinction writeth after this sort: Albeit the passion of Christ *de arcem. Cath.*
ought to be sufficient to blot out the finnes of all men: yet it will *verit. lib. 8.*
not blot out the finnes of all, but theirs onely who shall beleue *cap. 14.*
in him, and repent. Therefore saith the Prophet; he bare the
finnes of many.

Also Stapulensis: Christ hath truly in himselfe the redemp- *Stapulin 5. Re.*
tion of all, sufficient not onely for vs, but to redeeme innume-
rable

table worlds beside: but not all are partakers thereof because of their owne perversnes: as the light of it selfe is able to drive away the darkenes of all men, albeit not all mens eyes be enlightened.

Among our Diuines Martyr, Caluin, Zanchie, and others, admit and follow the same distinction, as wee haue largely noted in the 1. booke chap. 11. Likewise in the 2. booke cha. 12. we haue prooued I thinke sufficiently that the most famous and best learned Diuines of Heluetia, Zuinglius, Musculus, Bullinger, Gualther, Wolfius, Simlerus, Lauaterus and others, are in very deepe of the same opinion that we defend touching the vniuersality of grace.

*Luther, tom. 3.
in 1sa. 53.*

To these also let vs adioyne Luther. *So great (saith he) is the righteousness of Christ, that it is able to iustifie infinite worlds: and Christ offereth his righteousness to all men, but all that beleue in him doe obtaine it, according to that, He that beleueth and is baptised, shall be saved. Others abide vnder sinne and wrath. And in the same place: Christian righteousness (saith he) is not receiued, vnles Christ be known before. Again, Christian righteousness touching the substance is nothing els, then the knowledge of Christ, that is, faith wherewith Christ is apprehended in the hart, that he hath giuen himselfe a ranfome for vs and for our sinnes, as Paul saith, 1. Tim. 2. The word surely offereth and preacheth Christ to all, as the sacrifice for our sinnes: but vnlesse the holy Ghost enlighten the hearts, no man can giue assent vnto this word. And we assent, when we apprehend the promise, that in Christ is the blessing of Nations, and this is the glorie of a Christian to know, that it is his righteousness to beleue in Christ. The same man (as we haue seene aboue) expoundeth those sayings farre otherwise then our aduersaries doe, to wit, God will haue all men to be saved: I wil not the death of a sinner, whereupon being naughtily vnderstood leaneth the opinion of our aduersaries: hee vnderstandeth them of God will revealed in his word, which he discerneth from that hidden will whereat man must tremble, whereupon alone (he saith) all things doe depend, namely who shall receiue the word, and who not: who shall be deliuered from sinne*

sinne, and who shall be blinded: who shall be damned, and who shall be iustified.

Neither doeth Brentius teach otherwise of the vniuersality of Christian redemption: namely that all sinnes are pardoned all men for Christes sake, whosoever they be, Iewes or Gentiles, kings or priuate men, free men or bond, so that they cometo the Church of Christ, and beleue in him. For whosoever (saith hee) beleueth in Christ and is baptized in his name, receiueth remission of sinnes, and the right into the heavenly inheritance. And by name hee often saith, that this benefite is not receiued but by faith, &c. Briefly, by this mans iudgement, forgiveness of sinnes, receiuing into fauour, & into the number of the saints, adoption also, & the right of the heavenly inheritance, (in al which points we vnderstand that redemptio consisteth, are the proper gifts of the Church of the saints, and of true beleeuers, & stretcheth far & wide as the Church of Christ doth: and they are neuertheles rightly said to belong to all, as far forth as no man of what degree or condition soever, is hindred frō them, so that he doe beleue.

*Brentius exp.
Catech. Artic.
de rem. pecc.
quest. quā
latē pateat.*

Whereunto belongeth also that exposition, whereof wee before made mention in Matth. 1. *To whom is Iesus a Iesus, that is a Saviour from their sinnes? the Euanglist saith, he shall saue his people. He doth not saue strangers, but his owne people. They be strangers, as many as beleue not in him: and they are his owne, as many as acknowledge and imbrace him by faith, be they Iewes or Gentiles &c.* Let the disputers of Tuinge if they can, make these things agree with the deuise of their braine, *that all wholly, whether they come to Christ by faith, or no, are freed from all sinne and condemnation, receiued into grace, iustified, quickened, and accounted in the number of Huber. thes. Saints: and that all, no one excepted, are that people of Christ, 1059. whereof it is said: he shall saue his people from their sinnes.*

But let them heare another of their friendes also openly *Iliric.* pronouncing, *that Christ died for all men, because by him in Io. 12. ver. not onely the Iewes, but also the elect of God, whersoever ought 52. in ver. 31. to be saued, who from the East and West are gathered to Abraham their father. Againe, the merite of Christ, saith he, is found*

to surmount exceedingly in the iudgement of God the finnes of the whole world, and so Christ, *and all his members (not the members and vessels of Satan)* are pronounced righteous. And he addeth, *that therefore chiefly Christs victorie against Satan was reserved to the time of his death, because then by the merite of his death, was that treasure of victories obtained, which otherwise is distributed to the beleeuers in all times.* And by and by: here is the difference betweene the power and the act, or the purchase and the application, or the right and the possession. In the *Merite*, and purchase of the right, or in power, Satan was at that time of his passion cast out of all men, and so out of the whole world: but in application, or acte, onely of the beleeuers is he cast out at all times.

Let that distinction of power and act, or of sufficiency and efficiencie bee well obserued, as this authour doeth fully expaine himselfe, when vpon the wordes of Iohn 1. Epistle 2. hee writeth the chiefe point of the cause of the aduersaries in these wordes: when hee saith, *for our finnes*, hee meaneth the beleeuers, whom the passion of Christ doth in very deed profite. In that he addeth, *of the whole world*, he vnderstandeth *is of the power*, because the benefites and merite of Christ lye open for all, and all may be saued fully by his satisfaction, (so excellent, sufficient and precious is his merite,) if they vouchsafe to lay hold vpon it by faith.

The Synode
held at Argen-
tine against
one Hofman
an Anabaptist,
and Pelagian
Heretike.

It would be very long to reckon vp euery thing: yet it may not be let passe, that I meane to say now, concerning the Synode held at Argentine. *Anno D. 1533.* There a disputation being appointed with one Melchior Hofman an Anabaptist, and Palagian deceauer, among other his errors, this also was condemned, that he maintained, that all be elected, and all redeemed by Christ, altogether as Huber will haue not onely redemption, and the merite of Christ, but also election in him, to bee indifferently common to all men after the fall. But contrariwise that Synode out of the word of God pronounced: *that God after he had foreknown from euerlasting, that mankinde by the fall of our first parents, would be subiect to eternall death, of mere mercie, before the world was made,*
chose

chose, foreknew and predestinated unto himselfe to eternall life some out of mankind, letting passe the rest: & that the death of Christ was for the sins of these men a propitiation. Therefore that neither election, nor redemption of Christ is common to all men, as Hofman dreamed to entangle wretched consciences and to corrupt sound doctrine. But that therefore the merit of Christ is said and preached to be common to the whole world because after Christs glorification, not only the Iewes, but all other nations must bee made partakers thereof, to wit, as many of them as be elected. And in this sense the sayd Synod doth expound the testimonies of Scripture objected by Hofman: *Gen. 12.* In thy seed all nations shall be blessed: As in Adam all dye, *1. cor. 15.* for in Christ all are quickened: When I shall be lifted up, I will draw all unto me: God will haue all men to be saued, & to come to the knowledge of the truthe. Also, Iesus Christ is the attonement for the sinnes of the whole world: The Lambe taking away the sinnes of the world, and suchlike. For wee must not thinke, that where these words be, all men, all the world, the whole world; that there straightwaies all men, no one excepted, must bee vnderstood: for such phrases haue not every where one and the same signification. *10. 12.* *1. Tim. 2.* *1. Io. 2.* *Io. 1.*

He that desireth to know these things more thoroughly, let him reade Hieronymus Zanchius of godly memorie, my reuerend teacher, whom for honour and reuerence sake which I owe him, I name, *lib. 3. miscell. pag. 79.* and specially the Acts of the disputation of Hofman by Martin Bucer, which hee published in his owne, and his associates name, printed at Argentine by Matthias Appiarius, *Anno 1533.* And this whole doctrine, which M. Bucer defendeth in disputation against Hofman, the whole Senate of Argentine approued as sound, and would haue it faithfully taught and preached in that citie, suffering no man to speake any thing against that doctrine, or to flader it, either opely or in corners, much lesse to withdraw others from it, as the little book testifieth, which is intituled, *Ordinatio & ceremonia pro ministris Ecclesie Argentinenfis &c. A. ij. pag. ij.*

Which things seeing they stand thus, with what forehead,

with what shame, dare the aduersarie openly write, that our opinion of Redemption was neuer heard of among the people of God, vntill the time of the Conference at Mompelgard? O whorish audacitie of falsely accusing, and witnesse of extreame ignorance, if not of malice!

CHAP. X.

Wherein the originall and predecessors of our aduersaries opinion are laid open.

The Pelagian heresie is the father of the aduersaries doctrine.
Tom. 7. apud. Augst.

The doctrine of the Pelagians.

BVt truly he that speaketh what he will, shall heare what he would not, as the old prouerbe is. Seeing therefore hitherto it hath been shewed, that the opinion which we maintaine, is plentifully taught in the word of God, and hath been receiued in the Church in all times, and faithfully euen vnto our daies continued, I neither can, nor ought I to ouerpasse and leaue out here on the contrary part the discouerie of the originall of our aduersaries opinion. I auouch therefore and professe, that it hath not the spirit of God, or the worthie sayings thereof, vnderstood in their naturall sense: but the spirit of Pelagian impietie to be the father of the birth and beginning of it. Which thing that I seeme not to viter without mine author, Prosper of Aquitaine, in his Epistle to Augustine, of the reliques of the Pelagian heresie, among other errors of that naughtines, concerning grace, freewill and predestination, assigneth this also, namely, that they would affirme, *that our Lord Christ died for whole mankind, and that no man at all is excepted from the redemption of his blood, although he should leade his whole life in all impietie, (that is, although he continue in infidelitie, & be damned) because the sacramēt of Gods mercie belongeth to all men, (that is, the promise of grace as now men speak.) Therefore in respect of God, that life eternall is prepared for all: but in respect of freewill, that it is laid hold on by them, that shall willingly and of their owne accord beleene in God.* And he addeth: *That they are fallen to the extolling of such grace, because they would auoide to confesse, that God according to the purpose and counsell of*

his

his owne will, in his secret iudgement, but in his manifest work
maketh one vessell to honour, and another to dishonour: nei-
ther would giue their assent, that the predestinate number of
the elect can neither be increased, nor diminished.

These things hee; evidently surely and in liuely colours
not so much setting out the reliques of Pelagian heresie in
that age, as painting Pelagianisme in our aduersaries in
this our time. Now that wretch Hofman in the memorie
of our fathers, (of whom lately I spake) what was hee, but *Hofman.*
a monster of Pelagian filthie dregges, and of other here-
sies? And him doth Huber so resemble, in respect of our
matter in hand, as one egge is not more like to another.
For he auouched that all be elected, all redeemed by Christ,
without exception of any one. Both which Huber *thes.* 1001.
pleaseth to set downe thus: *That all men after Adams fall
were in Christ elected, and receiued into grace because of the
blessed seede, in whom the sinnes of all men were to be satisfied.*
And not so onely, but also that he may follow him through-
ly, hee commeth foorth furnished with the same places of
Scripture, and testimonies naughtily wrested, as Hofman did
cloke his error withall, as we haue before briefly shewed.

Moreouer, in this our age one Parcuuius manifestly pro- *Parcuuius.*
fessing Pelagian impietie, not onely maintaineth, that Christ
is alike as the creator, so the redeemer of all and euery one,
and that all are borne in the state of saluation and grace, and
therefore happie, so that they doe not bring vnto themselues
destruction through vnbeleefe: that election also and grace
is generall, &c. but also he plainly professeth and boasteth,
that the Diuines of Wittenberge, the successors of Luther,
(but greatly reuolting from Luthers doctrine in this point)
doe consent with him in the substance of the matter. But let
them take to themselues all Pacuians, and Hofmans, and
Pelagians old and new: wee haue the Prophets and Apo-
stles of the Lord for our authors, and the one agreeing con-
sent of the best approued writers whosoever in all ages.

This is (Christian reader) the true, simple and sound, and
modest exposition without bitterness and railing, of the do-

ctrine of the redemption of mankinde by Christ, who is set forth vnto vs of the father, to bee a propitiator and advocate through faith, for the pardon of our sinnes in his blood; which the Prophets haue so deliuered, the Apostles haue preached, and the holy men of God haue confirmed. Let vs therefore hold it also, and abide therein constantly, omitting oppositions of knowledge falsely so called, and strife of wordes, whereupon ariseth enuie, strife, euill speaking, naughtie surmisings, wicked practises of men of corrupt mindes, and voide of truth who count gaine to be godlines. And specially seeing without faith it is impossible to please God, let vs labour to goe to the throne of grace with a true heart and perswasion of faith, that wee may obtaine mercie and finde grace to helpe in time of neede: and also by the light of a true faith in Christ Iesu, let vs so frame our whole life, alwaies euery one of vs doing and meditating this, that we may bee found acceptable to our common redeemer, (to whose glorie we ought wholly to bee consecrated) with holines and righteousness before him all the daies of our life. To him bee honour, and glorie, and blessing, for euer and euer, Amen.



A BOOKE OF GODS PREDESTINATION.

CHAP. I.

*The peface and diuifion of the doctrine
in hand.*



HE difputation of Predeftination is of it felfe weightie and difficult, and by reafon of the curiofitie and boldnes of mans wit, it is befides not a little intricate and very dangerous, while mans reafon thrufting it felfe into the fecrets of Gods iudgements and wifedome, either feeketh into things forbidden, or contemneth and scorneth thofe things he vnderftandeth not, yea cannot furely perceiue: becaufe they be foolifhnes vnto him, and are (as the Apoftle faith) fpiritually difcerned. For who hath known the minde of the Lord, that he might inftitute him? But we haue the minde of Chrift, who being in the bofome of his eternall father, hath gratiofely reuealed vnto vs in his worde, all the counfell of God, as much as concerneth vs to know in this point, as in other things to our faluation.

1. Cor. 2.

Therefore following this rule of truth and righteoufnes, and nothing fearing the ill report of detractors, through the helpe of God, in whose hand both wee and alfo our words are, we will confider of Predeftination:

Wifd. 7. 16.

1. What is predeftination.

2. What be the caufes of it.

3. What

3. What the effects.
4. Whether it be vnfallible and vchangeable.
5. Whether and how we may bee certaine of our predestination to eternall life.
6. And lastly we will speake somewhat of the vse of this doctrine, against those men, who thinke, that albeit the things were true that we teach, yet they ought not to bee disclosed, but buried in silence, as being against edification. And the consideration of all these things, shall be profitable both for other vses, which shall be shewed in their places, and also for the greater certaintie of those things, that hitherto wee haue declared concerning the vniuersalitie of grace and redemption. For the remnants of the Pelagians of old, as also at this day, affirming none at al to be excepted from the redemption of Christs blood, and in respect of God, maintaining eternall life to be prepared for al, are therefore fallen to the extolling of such grace; because they would auoide to confesse, that God according to the purpose and counsell of his owne will, in his secret iudgement, but manifest worke, maketh one vessell to honour, another to dishonour; nor would assent hereto, that the number of them that be predestinate, can neither be increased, nor diminished.

CHAP. II.

What is predestination: where are shewed sundrie definitions of the name and the thing, and a comparison of certaine words used in this matter, and being almost of one and the same signification **Legad. lib. 3.**

First of all, the Latin word that signifieth to *predestinate*, from whence commeth *predestination*, the Grecians call *προορίζω*, from hence commeth *προορίζω*. And *προορίζω* is to determine, to decree, to ordaine a thing before a man do it. For *προορίζω* noteth a terme and end, and beside, the maner and rule, and as it were, the prescript whereby actions are moderated in order; and *προορίζω* also is taken of the Grecians for to ordaine and

Legad. lib. 1.

Act. 4. 28.

Rom. 8. 29.

Eph. 5.

and destinate. So *destinare* with the Latines signifieth to designe, decree, appoint, as in Cæsar: *the things being not done, which he had destinated* (that is decreed) *to doe.* And Cicero in his Offices of Damon and Pythias Pythagoreans: *when Dionysius had destinated to one of them the day of his death, and he that was appointed to die, had required &c.* And lib. 1. *de diuinat.* he saith: *The Gods are beneficiall to mankind, and know what things are ordained and appointed by them, that is, destinated,* *οὐρανίου δὲ θεῶν, ὡς ἔστιν, ἡ προοριζομένη,* as Bude witnesseth, page 710. But because the things that God hath appointed and designed with himself, he hath appointed and ordained from Acts 15. *euertlasting,* (for all his workes are knowne vnto him from eternitie) that word *προορίζω*, when it is spoken of God, signifieth nothing els then *to appoint from before the foundations of the world, or before the world.* As also the Apostle expressly saith, 1. Cor. 2. *We speake that hidden wisdom,* *ἡ ἡμῶν ἐν σοφίᾳ θεοῦ κρυπτομένη,* that is, *which God hath from eternitie decreed, or destinated to reueale to our glorie.*

Therefore if the Grammaticall signification of the word *predestination* may be extended generally to all things, that are, and are done in the world, and it hath this definition, to bee the eternall decree of God, touching the gouernment of all things, which we vse to call the diuine prouidence. For nothing commeth to passe rashly or by chance, but all things fall out by the fatherly counsell and will of God: so that not so much as a little sparrow surely can light on the ground without him. Hereupon saith Damascene, *he doth according to his owne wil in the host of beauen, and in the inhabitants of the earth, neither is there any man that may say vnto him, what dost thou?* And Wisdome saith, *There is no other God beside thee, who takest care of all things, and seeing thou art iust, thou dost iustly gouerne all things.* And out of al doubt, seeing al things are ruled after the wil of God, he doth all things according to the eternall purpose of his will. For whatsoeuer hee willeth, he willeth from euertlasting.

So of predestination most generally writeth Damascene, and

The 1. signification and vse of the word predestination.

Mat. 10.

Dan. 4. 32.

Wisd. 12.

*Dam lib. 2.
Orthodox 1.
fid. cap. 30.
Ansel. lib. de
conc. præsci.
& præest.*

and Anselme also. The author also of the little worke concerning Gods predestination in Augustine pag. 1296. following the same generalitie of the word, feareth not to say, that God hath predestinated, that the heauen should turne round about, but the earth should instead of the center be immovable, while the heauen runneth round about it: and that the Sunne and Moone should rule the day and night, and that the night and day should succcede each the other in certaine times. The like is the saying of Ambrose, that the day of iudgement shall be in a time predestinated. Among the late writers Philip Melancthon spake after the same maner of predestination in the former places: Lastly (saith he) the diuine predestination taketh away libertie from man: for all things come to passe according to Gods predestination, both externall workes and also internall thoughts, in all creatures. There is one place onely in the holy Scriptures Act. 4. which seemeth may be after a sort applied to that signification: Herod and Pontius Pilate with the Gentils and people of Israel, assembled together against thy holy child Iesus, so doe whatsoever thy hand and thy counsell hath predestinated to be done. Wherefore omitting also this most generall signification, writers commonly more strictly doe speake and iudge of predestination.

*ကျေးဇူးတင်ပါရ။
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The 2.sig-
-fication.

Secondly therefore predestination is wont to be considered of some men, as farre forth as in generall it respecteth reasonable creatures, that are to be saved or damned, to wit, Angels and men. For it is manifest that some Angels bee elect, some reprobates. 1. Tim. 5. 21. and Matth. 25. 41. where eternall fire is said to bee prepared for the deuill and his angels, to wit, reprobate spirits, euen from the foundations of the world, as is expressly spoken in the same place of the kingdome prepared for the elect. And predestination after this sort is nothing els, than the foreordaining of a reasonable creature, either to saluation or to destruction eternall. To be predestinated, writeth Thomas par. 1. quest. 23. art. 1. as well agreeeth to angels as to men, albeit they were neuer miserable. For it is not materiall in respect of predestination, whether

Thom. Aqui.

one be predestinated vnto eternall life from the state of miserie or no: as it mattereth not in respect of making one white, whether he that is whited, were blacke, pale, or red.

Thirdly, in speaking of the predestination of men onely, there hath been also a double vse of that word. For one while the word *predestination*, is applied vnto both, elect and reprobates, and as wel these as the other are called *predestinate*: but these, that they may bee vessels of wrath prepared for destruction: the other, that they may be vessels of mercie prepared by God to glory. The 3. signification and the vse of the word.

So Augulline manifestly vseth the word *predestination*, when he saith, *That God as highly good, doth well vse euen the wicked to their damnation, whom he hath iustly predestinated to punishment: and to their saluation, whom mercifully he hath predestinated to grace.* The same man, tract. 110. in Iob. *There is a world of those that shall be damned, whereof it is written; Least we should be condemned with the world. For this world Christ prayeth not: for he is not ignorant, whether it is predestinated, to wit, to suffer eternall torments with the deuill, as the same man writeth elsewhere.* Augst. Enchiridion ad Law. cap. 100.

But especially Fulgentius to Monimus lib. 1. at large in- treateth of a double predestination, one of the good to glory, the other of the wicked to paine. Whereupon in the beginning of the second booke, he thus defineth predestination: *Gods predestination* (saith he) *is nothing els, than the preparation of his workes, which in his eternall disposition, he foreknew to doe either in mercie or in iustice: that is, predestination is the eternall decree of God, whereby he hath purposed to saue some out of mankinde of meere grace through Christ, and to reiect others from the same grace in his righteous iudgement, and for their sinnes to damne them for euer. Thus predestination shall comprehend both election and reprobation.* Aug. de Ciuil. dei. lib. 15. cap. 3. Fulgent.

But sometime the name of predestination is vsed for election onely, wherunto on the contrary, reprobation is opposed. And thus the Scripture euery where almost speaketh of predestination. *Whom he foreknew*, saith the Apostle, Ro. 8. The 4. signification and vse of the word.

the

the same he predestinated: whom he predestinated, them he called: and whom he hath called, them he hath iustificied: whom he hath iustificied, them hath he glorified. And he addeth, *Who shall lay any crime to the charge of Gods elect?* Where he expressly nameth them elect, whom hee had called predestinate. The same Apostle Ephes. 1. *He hath chosen vs in him, before the foundations of the world were laid, and hath predestinated vs, that wee might adopt vs to bee his sonnes by Christ Iesus in himselfe.*

De predest.

Sanct. cap. 10.

Augustine also for the most part speaketh of predestination in this sense, taking it for the eternall & free election of God, which sometime for difference sake he calleth *predestination which is in good, and the predestination of Saints*. But most often and euery where almost, when he speaketh of election and the elect, he mentioneth simply the predestinate and predestination. And in the schoole Diuines also, (albeit vnder the same name of predestination, they intreate both of election of the saued, and also of the reprobation of the damned) yet scarce may a man finde the words, *predestination, and predestinate* otherwise vsed than for *election and the elect*.

And taking the word after this maner (which is most vsuall, as I haue said) wee will with Augustine define predestination to bee a *preparation of grace*. For, *this* (saith he) *is the*

De predest.

Sanct. cap. 10.

Predestinati-

on of the

Saints what

it is.

only difference betweene grace and predestination, that predestination is the preparation of grace: but grace is now the gift it selfe. Wherefore also de side ad Pet. Diacon. cap. 35. he

defineth predestination to bee the preparation of a free gift. And by grace he vnderstandeth as well future glorie, as al the

benefits of God in this present life, whereby (as by meanes,) the predestinate or elect are directed and lead vnto that end.

Hereupon cap. 14. de bono perseuer. he thus defineth it: Pre-

destination of the Saints is nothing els, than the prescience, and preparation of Gods benefits, whereby, as many as are deli-

uered, are most certainly deliuered. The rest being left in the masse of perdition by the iust iudgement of God. To the same

end is it, that elswhere he interpreteth predestination to be a purpose of shewing mercie: according to the saying, I wil habere

mercie

Ad partes.
Definitio.

Definitio.

Definitio.

gratia quid.

Definitio.

Definitio.

Definitio.

Definitio.

Definitio.

*mercie, on whom I will haue mercie: and I will haue compassion, E xod. 34.
on whom I will haue compassion. De p^{re}destⁱⁿatione Rem. 9.*

Moreover, this predestination of the Saints, is in the Scriptures of God for the most part called Election. *Many are Election di-*
called, but few are elect, saith the Lord, Matth. 20. And Paul, *uicly taken*
Eph. 1. testifieth of the election of the faithfull in Christ be- *in Scripture.*
fore the foundations of the world were laid. Yet wee must
not be ignorant, that there be diuers elections of God, wher-
of the sacred Scriptures make mention. For some are for the
execution of some certaine office, Ciuill or Ecclesiasticall:
namely, the office of a King, Priest, Prophet, or Apostle. So
Aaron was approued to be the elect priest of God by the mi-
racle of the rod that budded. So his posteritie who had the
Priesthood in Israel, are called the elect of the Lord. Like-
wise Saul in respect of the kingdome is called the elect of the
Lord. Besides, of the sonnes of Isai none but Dauid was e-
lect of the Lord to the kingdome. We reade also in the Gos-
pell, that it was said of the Apostles: *Haue not I chosen you*
twelue, and one of you is a denill? Whereof also see Luk. 6. 13.
Act. 1. 2.

Further, Gods election is taken for election to saluation,
and that two maner of waies, either that which was from e-
uerlasting, or els that which is made in time; which floweth
from the former, lying hid in the minde of God, and is the ef-
fect and execution therof, to wit, when a man is now actual-
ly chosen out of the world and ingrafted into Christ, and re-
generated to eternall life. Of such Christ speaketh, Ioh. 15.
Ye are not of the world, but I haue chosen you out of the world,
therefore the world hateth you. Of this double election thus *De predest.*
saith Augustine: *Wee are elected before the creation of the sanct. cap. 17.*
world by predestination, wherein God foreknew his future
workes: but we are elected out of the world by vocation, wher-
by God fulfilleth that that he hath predestinated.

There is beside, this vse also of the word, that they are cal-
led Elect in generall, whosoever by outward calling belong
to the people of God. So Deut. 4. vers. 37. and 7. vers. 6. and
14. vers. 2. all Israel is said to haue been chosen of the Lord,
namely

namely to be a holie people, and peculiar to the Lord their God, out of all people in the whole world. As also in Peter they are called elect, whosoever are called to the bodie of the Church, and are counted faithfull. And 1. Cor. 1. saith the Apostle Paul: *Ye see your calling brethren, that not many wise men after the flesh, not many mightie, not many noble are called, but God hath chosen the foolish and base things in the world.* Where we see, that they that be called to the societie of the Church, and the chosen or elect are taken for one and the same. For as Augustine, *de correp. & grat. cap. 7. & 9.* saith: *Who will denie them to bee elect, that beleue and are baptized? They are plainly called elect, but of them that know not what they shall be, and not of God, who knoweth them.* For there be sonnes of God, who are not yet such to vs, and are already to God: and againe, there be some, that are called of vs the sonnes of God, for some temporall grace receiued, and yet are not to God such, of whom Iohn speaketh: *they went out from vs, but they were not of vs. For if they had been of vs, verely they had continued with vs.* The same thing Ambrose also confirmeth vpon the 8. chapter to the Romans, and the Apostle himselfe, while in the 11. chapter of that epistle, hee maketh difference betweene the people of God so in generall called, in respect of vocation, and profession: and betweene the remnant in the common assemblie, and as it were bodie of that people, which remnant is saued according to the election of grace, and the rest doe perishe.

And of that election of such as shall bee saued, and haue beene predestinate vnto eternall life from all eternitie, do we nowe intreate. And it is in very deed all one with the predestination of Saints, as I haue said, but that in some respect it differeth. For Predestination noteth an eternall & firme purpose in God, of bestowing grace & glory vpon whom he wil: but Election addeth something, namely, as farre forth as hee willeth eternall life to some before others, seeing he reprobate some, as Thomas very well, and after him other schoole men haue obserued. It is also called Loue, according to that Romans 9. *Iacob I haue loved, but Esau haue I hated.* God surely

How predesti-
nation and
election differ.

Thom. 1. quest.
23. art. 4.

surely loueth all men. For he loueth all things that bee, and abhorreth nothing that he hath made, and hath mercie vpon all, and spareth all, as it is in the 11. of Wisedome. But there be degrees of loue. For he loueth some, as his creatures, others, as members of his sonne, as Augustine at large sheweth. *Tra.*

Election is called Loue.

Degrees of loue.

110. in *Ioh.* And very fidly Thomas in the foresaid place, Art. 3.

God loueth all men, yea, all creatures, as farre forth as he wil- leth any good to all. Yet hee willet not euery good thing to all.

How he is said to hate.

Therefore in as much as to some men hee willet not this good thing, which is eternall life, hee is sayd to hate and reprobate them.

How Gods election and loue differ.

And Art. 4. he assigneth a difference betweene the election, & the loue of God, which differ only in reason, and in

God are really one and the same. *The predestination of some to eternall saluation, (saith he) presupposeth, that God willet their saluation, and therunto appertaineth election and loue:*

Loue truly in respect that he willet vnto them this benefite of eternall saluation. For to loue is to will some good to one. But e-

lection in respect that he willet this good to some aboue others, seeing he reprobate some.

These things saith he, in that place and repeateth the same distinction vpon the 9. to the Rom.

vpon the saying, *Iacob haue I loued.* Therefore if hee would saue all, it should be called Purpose, and Predestination and Loue, but not Election.

But this also we must marke with Augustine, that election or predestination which is in good, is sometime signified also

De bono per. scur. cap. 18.

by the name of prescience, or foreknowledge, as saith the

Prescience.

Apostle. Rom 8. *Whom he foreknewe, the same he hath predestinated, that they should be made conformable to the image of*

his sonne, and chap. 11. *God hath not cast away his people whom he foreknewe,* that is, whom he predestinated, which

thing the circumstance of the text sheweth: for he speaketh of the remnants of the Iewes, which were saued according

to the election of grace, the rest perishing. Of whom also in the same place he addeth, *that Israel obtained not the thing*

he sought for, but the elect haue obtained it, and the rest were hardened. After the same sorte, the old fathers also seeme to

haue taken prescience for predestination, as Augustine there

R

witnesseth.

How fore-
knowledge
and predesti-
nation differ.

Rom. I. 28.

2. Tim. 2.

Foreknowne.

Reprobation.

Lib. 1. diff. 4.

witnesseth. Whereof hee bringeth this reason, because this word may both be more easlie vnderstoode, and also it is not repugnant, yea it is consonant vnto the trueth, that is taught of the predestination of grace. Yet as much as concerneth the proprietie of these words, to foreknowe, is more generall than to predestinate: for predestination cannot bee without foreknowledge: but foreknowledge may bee without predestination; for by predestination God foreknew the things that he would doe: but he may foreknow the things that he doeth not, as all sinnes whatsoeuer. For albeit there be some things, that are so sins, as that they be also punishments of sinnes, whereupon it is said: *he gaue them vp into a reprobate sense, to doe those things that are not conuenient:* yet there it is not sinne in God, but his iudgement, as Augustine largely teacheth these things in his booke of the predestination of Saints, the tenth chapter. Origene, (expounding that saying of Paul, *whom he foreknew, them he also predestinated to bee made conformable to the image of his sonne,* saith not amisse, *that prescience cannot be taken for naked and simple knowledge, seeing God comprehendeth the vngodly also in his prescience, whom yet he doth not predestinate to be made conformable to the image of his sonne.* He saith therefore, that that knowledge signifieth affection and loue, wherewith God embraceth some, as Paul saith to Timothie, *The Lord knoweth who be his.*

And whereas in schoole diuinitie by *the foreknowne*, the reprobates commonly are meant, it is an abuse of the worde against the vse of the Scriptures, which is wont to call the elect, (as it hath been said) predestinate and foreknowne, and not reprobates, that are neere the curse, like the ground that bringeth forth thornes and thistles.

And reprobation, as the schoolemen define it, is the foreknowledge of the iniquitie of some, and the preparation of their damnation: that is, reprobation is an eternall will in God, in his iust iudgement not to haue mercy vpon some of mankind, after that with others they should fall into sinne and damnation, but to reiect them from the communion of saluation.

saluation in Christ, and to cast them into the punishments that are due for sinne.

That this definition may be more easilie vnderstode, we must consider, that all of vs are wrapped in one and the same masse of damnation and offence, and all belong to one mixture of sinners and vngodly, if the grace of God be set a side. From that masse of perdition, whom God separateth by his grace and predestination, they be elect, and such as shall be saued according to the purpose of God. But whom he leaueth by his iust iudgement in that damnable masse, they be they whom we call reprobates and to be damned. And vnto the damned is rendred their deserued punishment; but vpon such as are set at liberty, is bestowed an vnderdeserued grace, that neither these should complaine that they are vnworthie, nor these should boast themselues to be worthie: but that he that is set free should learne of him that is not freed, that he should also be punished, but that grace hath relieued him.

*Aug. ad Sim-
plic. lib. 1. q. 2.
De correct. &
gr. ca. 7. epist.
item 105.
Cont. duas epist.
Pelag. lib. 2.
cap. 7. & passim
alibi.*

CHAP. III.

A confirmation of the former things, to wit, that some are elected, some reprobated of God from euerlasting, against the error of certaine men that say, that all men are elected in Christ.

IT cannot be denied, that God doth all things with a determined and certaine counsell, and that from euerlasting: because there is nothing temporall in God: otherwise hee should be mutable, as the author of the calling of the Gentiles, *lib. 2. cap. 10.* hath truely written. *In God there is no accident, motion, or new will, or temporall counsell: neither is his minde altered with the inequalitye of mutable things, but he comprehendeth all times and temporall things together, with an euerlasting and stedfast regarde.* Therefore because God, and that willingly, saueth some men, and damneth others, (for nothing can be done if hee bee simplicie vnwilling, and a-

*The 1. argu-
ment,*

gainst it) we must of necessitie confesse, that both are done according to Gods eternall purpose. And this is nothing els, than that God hath chosen some, and reiected others from euerlasting.

The 2. argument.

Augustines argument drawne from grace to predestination, is not vnlike:

To whom God giueth his giftes freely, I meane, faith, good workes, perseuerance in faith and loue, and such like, heforeknew also that he would giue them freely, and in his foreknowledge he hath disposed them from all eternitie.

But those gifts freely giuen, are bestowed by him vpon some, and are not bestowed vpon others.

De bono perseuer. cap. 19.

Cap. 17.

Therefore hee foreknew from eternitie, and in his prescience disposed also to bestowe them vpon some, and not to bestowe them vpon others. And this is the very poynt that we defend: namely, that God hath predestinated some vnto grace before others. These be Augustines words: *They (saith he) that so knowe, that God giueth faith, confession, obedience, perseuerance, &c. that they are not ignorant, that he foreknew, that he would giue, and could not be ignorant to whom he would giue, doubtles they knowe predestination: for to dispose his future workes in his foreknowledge, which cannot be deceiued and changed, is no other thing at all but predestination.* And anon, speaking of the grace of faith and perseuerance vnto the end, against certaine Semipelagians of those times, saith: *Doe they say, that happely neither those things are predestinated? Therefore they are not giuen of God, or else he knew not that he would giue them. But if they be giuen, and he foreknew, that he would giue them, doubtles hee did predestinate them.* In the same place, chap. 2. *The Church praieth, that the unbeleeuers may beleene, and beleeuing may perseuer. God then conuerteth to faith, and he giueth perseuerance vnto the end. This God foreknew should come to passe. This is the predestination of Saints, whom he elected in Christ, before the creation of the world, that they should bee holie and without spot, &c.*

The 3. argument.

Thirdly, there is a strong argument from the word *Electi-*

on:

either that there is no election, or else, if there be any election to eternall life, it belongeth to some onely, and not to all. For if eternall life were prepared, or destinated for all, in respect of God, it should surely be termed his purpose, predestination and loue, but not election, according to the difference of these words before set downe.

Furthermore consider I pray thee, christian reader, to what end the contrarie opinion tendeth. Huber saith, that all are elected, and alike beloued of the father in Christ, and appointed to eternall life. Yet seeing it is certaine, that not all are saued, he annexeth another speciall election to this generall, which is speciall, not in respect of God, (as though hee tooke peculiar counsell for some men) but in respect of men themselves, who should applie vniuersal grace to themselves, for that God did elect with the condition of faith, that they that beleue in Christ, should be saued, and such as beleueed not, should bee damned. What other thing must wee hence collect, than that God determined nothing at all with himselfe, to giue faith to some, and not to giue it to others, neither that he giueth it to some peculiarly: but that he hath left it in mens power to beleue the Gospell or not to beleue? For if he giue faith to some, surely he tooke peculiar counsell concerning them, and let the rest passe. But if he giue not faith peculiarly to some, the grace of God whereby we are saued, is ouerthrowne, and let the Pelagians carrie away the victory. Further, they that imagine so of election, as hath been saide, (confessing in word, Gods election) doe in very deede, take away all election: for if it were so, God should not choos vs, but wee him, by receiuing his offered grace, and we should be as it were the potters and formers of Gods election. Also, we shuld be so elected, because we beleue, whereas on y contrarie, we are elected that we might beleue. *For electio surely doth not finde, but make men faithfull*, as Augustine testifieth.

But least we should seeme to leane onely vpon reasons, we haue many, and those very notable testimonies in the sacred Scriptures, to proue both the election and reprobation of some men: as God from euermore would either haue mercy,

The 4. argument.

Thes. 1. 127.

Thes. 735.

Thes. 786.

Marke here to what end this opinion tendeth.

Marke this well.

Epist. 105.

Testimonies

of the new

Testament

prouing electi-

on and repro-

bation.

Acts 14.

mercy, or not haue mercie vpon them. Christ, Matthew. 11. *I thanke thee O father, that thou hast hid these things from the wise and prudent, and hast reuealed them to babes: Euen so, father, because it so pleased thee, Matth. 13. To you it is giuen to know the mysteries of the kingdome of heauen: but to them it is not giuen: but the prophesie of Esay is fulfilled in them: ye shall heare with your eares, and not understand, and in seeing ye shall see, and not perceiue, Matth. 20. To sit on my right hand, and on my left, shall be giuen to them, for whom it is prepared of my father. And chap. 22. Many are called, but few are chosen, Therefore all are not elect, to whom the Gospell is preached: much lesse, to whome it is not preached, of whom there is at this day an infinite number, and hath been, especially in olde time, When all the Gentiles were suffered to walke in their owne waies, Matth. 24. Except those daies should be shortened, all flesh should perish, but for the elect sake they shall be shortened. In the same place: False Christs, and false prophets shall rise, and shall doe signes and miracles, so that they should deceiue, if it were possible, euen the elect. If all men therefore were elected, no man could be seduced or perish, against which thing in the same place it is said, of two in the field, that the one should be receiued, the other forsaken, Matth. 25. The sonne of man shall place his sheepe on his right hand, but the goates on the left, and shall say to them on the right hand: Come ye blessed of my father, possesse the kingdome prepared for you, before the foundations of the world were laide: But to them that shall bee on the left hand, hee shall say: Depart ye cursed into the fire, that is prepared for the diuell and his angels: Iohn 10. The Lord said vnto the Iewes, continuing in their obstinacie: Ye beleene not, for yee are not of my sheepe. My sheepe heare my voice, and I know them, and they follow me, and I giue vnto them eternall life, neither shall they perish for euer, and no man shall take them out of my hand, Iohn 17. The Lord separating his own from such as be not his, saith: I pray not for the world, O father, but for them whom thou hast giuen me: and these he saith, are loued of his father, and that he doth manifest his name vnto them,*

them, and that they are sanctified and kept vnto eternall life. None of which things belongeth to that world, for which he doth not pray. Therefore there is a plaine difference set downe betweene the elect and reprobates. Hereupon Augustine, tract. 107. He would haue the world, for which hee praieth not, to be taken for them, that be not in that state of grace, that they may be chosen out of the world. But he praieth for them whom his father gaue him. For hereby, in that his father gaue them vnto him, it came to passe, that they pertained not to that world: for which he praieth not, to wit, the world of such as shall be damned, as the same man testifieth, tract. 110. For which (he saith) he praieth not, because he is not ignorant, wherunto it is predestinate. In the same 17. chapter of Iohn, Iudas is said to perish, as the sonne of perdition; the rest continued with Christ in his temptations, and perished not, as being elect, and giuen him of the father, that he might giue them eternall life. And whereas Iudas also is reckoned among them, whom the father had giuen to the sonne: either it is spoken according to the opinion of men, as some thinke: or else it is to be taken, in respect onely of the Apostleship, as Augustine expoundeth it, Tract. 106. Further, whereas Luke writeth, Acts 13. *That as many as were ordained to eternall life, beleuened:* hee leaueth no place for doubting, but some men are, others are not foreordained or predestinated vnto life.

In what sense Iudas is said to be giue Christ of his father.

But what doth Paul, a chosen instrument, that was wrapt vp into paradise, and heard words that could not be vttered? How often doth hee inculcate the truth of predestination? Rom. 8. he saith: *whom he foreknew, them he also predestinated to be made like to the image of his sonne. And whom he predestinated, them hee also called, and whom he called, them hee iustified, and whom he iustified, them he also glorified.* Further what containe the 9, 10, 11. chapters following, but a moste cleare exposition of this present doctrine of the election of some, and the reprobation of others, according to the eternal purpose of God? That we may take a few things onely out of the Apostles disputation, chapter 9. concerning the twins,

Pau's epistle.

Jacob and Esay, cōceined both at one time, he saith, *while the children were yet vnborne, whē they had done neither good nor euill, that the purpose of God might stand, which is according to his election not of workes, but of the caller, it was said to Rebecca: the elder shall serue the yonger.* And he citeth the place of Malachie: *Jacob haue I loued, Esay haue I bated.* And by and by, alleaging a testimony, and the example of Pharaο out of Moses, hee concludeth in these wordes: *Therefore, he hath mercy on whom he will, and whom he will he hardeneth.* Again, *Hath not the potter power ouer the claie, to make of the same lump one vessell to honour, another to dishonour?* And straight way addeth, *concerning vessels of wrath prepared vnto destruction, and concerning vessels of mercie, which he saith are prepared of God vnto glorie.* In the 11 chapter he testifieth that God hath alwayes in the multitude of them that perish, *some remnants of such as shal be saved according to election of grace:* of whome also hee saith: *The elect haue obtayned, the rest were hardened,* as it is written: *God hath giuen them the spirit of slumber, eies that they should not see, and eares that they should not heare.*

Notable also is the place, Eph. 1. *Blessed be God, who hath blessed vs with enery spirituall blessing in heauen, in Christ Iesus: as he elected vs in him, before the foundations of the world were laid, that we should be holy, & blameles before him thorow lone: predestinating vs to be his adopted sonnes through Christ Iesus in himselfe, according to the good pleasure of his will to the praise of his glorious grace, &c.* To the Philippians. 2. *It is God that worketh in vs to will and to performe according to his good pleasure, his verely, and not thine, as wee saw euen now in the words to the Ephes.* In the latter to the Theff. 2. *To them that perish, and are punished with the efficacie of deceite, that they might beleene lyes, the Apostle opposeth the beloued and electe of God, who of his grace (for which hee giueth there thanks to God) are called by the Gospell, to obtaine the glorie of our Lord Iesu Christ.* Of this same vocation and election he speaketh 2. to Tim. 1. *God hath called vs with a holy calling, not for our workes, but of his purpose and graces, which was giuen vs*

us in Christ Iesu before all worlds: and is made manifest now through the appearing of Iesu Christ. And chap. 2. of the same epistle he saith: The foundation of God is sure, hauing this scale: The Lord knoweth who are his. But in a great house, there are not onely vessels of gold, and siluer, but also of wood and earth, and some to honour, some to dishonour.

Apoc. 13. and 17. it is said of the beast, *that all the inhabitants of the earth, whose names are not written in the booke of life from the foundations of the world, should worship, and haue it in high estimation.* The reprobates and such as perish are exprest in many words, against whome the elect are opposed, whose names are written in the booke of life before the creation of the world, and whom Gods mercie doth so defend, that they cannot be seduced, at the least, finally. Iude also in his epistle testifieth, *that seducers were of old ordained or forewritten to this condemnation:* which the Glosse and Aquinas (least any man should blame our men to bee the makers of such Glosses) do expound, that they were from euerlasting in the fore knowledge of God foreseen for this iudgement of present reprobation, that they should waxe vile themselues, and cast others into vncleanenes.

In the bookes of the old Testament we read the same doctrine to be taught, for the Lord saith to Moses, *Exod. 33. I will haue mercie, on whom I will haue mercie, and I will haue compassion, on whom I will haue compassion.* And of Pharaos the Scripture saith, *Exod. 9. for this cause haue I raised thee vp, to shew in thee my power, and that my name might be declared in all the earth.* Other such testimonies are mencioned in the disputation of Pauls epistle to the Romans. Whereunto adde that which is Prouerbs 16. *God made all things for his owne sake, euen the vngodly against the euill day.* And 1. Sam. 2. it is said of Eliesonnes, *that they would not beare the voice of their father, because the Lord would slaie them.* Again, 2. Chron. 25. vers. 16. the prophet saith to king Amasia: *I knowe that God hath purposed to destroye thee, because thou hast not obeyed my worde.*

Testimonies
of the olde Testament.

By these and the like sentences of the sacred scriptures all
men

men perceiue, that loue the truth more than contention, that election comprehendeth not whole mankind, but that some among them are elected to saluation, others are reiectd from the same according to the eternal counsell and good pleasure of God. The same men also vnderstand, that the definition of predestination, which is brought of some men, is insufficient, as though predestination of the Saints, or election were nothing else than the decree of God, touching the maner of obtaining saluation through Christ: and reprobation were no other thing, than his decree of the dāning of vnbeleeuers, and such as abide without Christ. There is no doubt, but God hath so decreed and keepeth these things: but the proofes and testimonies alledged do further strongly prooue, that God hath also decreed, to whom he will giue, or not giue faith, whereby wee are ingrafted into Christ for saluation, in him and through him.

CHAP. IIII.

A confutation of certaine obiections.

1. Tim. 2.
The first obiection.

BVt what say the aduersaries to these things? *God*, say they, *would haue all men to bee saued, and to come to the knowledge of the truth.* Therefore on Gods part eternall life is prepared for all men, neither doth anie perish, because God will not bestow any grace vpon him, but because he hath refused grace receiued. In this opinion were those remnants of Pelagians in Prosper, of whom hee writeth in his epistle to Augustine.

Answer.

How God
would haue
all men to be
saued.

I answer, the Apostle saith not, that he would saue al, but he willeth all to be saued, namely, by inuiting all men to saluation, and the knowledge of the truth: and also by approving of the conuersion of all. But he wil not effectually worke in all and euery one, that they may beleeue and be saued. For if he willed this, his will should be altogether fulfilled, and no man should be damned. But now *he hath mercie on whom he will, and whom he will, hee hardeneth*, and in his counsell hath appoynted

appoynted whom and what maner of men he will haue to be partakers of mercie preached and offered vnto them, as in these verie same words, Luther *in ser. arbit.* beateth in to our heads: where this and the like places, *I will not the death of a sinner: Ierusalem how often would I gather, &c.* expoundeth after the same maner. Augustine also teacheth that the saying of the Apostle is rightly so to be vnderstood: *he willetb that all men bee saued*, that is, *all kind of men, howsoeuer differing, kings, princes, rich, poore, base, &c.* The same man elsewhere expoundeth; *he willetb all men to be saued, that all the predestinate be meant, because all kind of men bee in them.* But of this place wee haue more largelie dealt aboue in the second booke and third chapter. Cap. 107.
Enchir. ad laur.
cap. 103.
Cap. 107.

A place not vnlike to this there is, 2. Pet. 3. *The Lord is not slacke of his promises, as some count slacknes: but he is patient toward vs, not willing that any should perish, but that al should come to repentance.* If hee willetb none to perish, it is false, that in his eternall counsell hee hath decreed, and therefore willetb, that some, yea very many should perish. Againe, if he willetb all to repent, it shall be false, that God wil not, that all by repentance should be brought to Christ, and liue. Obiection.

In these Huber wonderfully delighteth himselfe, but all in vaine, so long as that of the Psalmist standeth, *Our God is in & sequent. heauen, he doth whatsoeuer he will:* and that of the Apostle, *on whom he will he hath mercie, and whom he will he bardeneth.* Hub. thes. 94.

But least we should seeme to set one Scripture against an other, to reconcile them wee must know, that the saying of Peter is not without cause expounded by learned men of the vniuersalitie of the elect, not onely because the like restraint is very often in the like phrases of the sacred Scriptures, but also because the matter it selfe seemeth here to require it. For what? is the end of the world deferred for the reprobates sake, and not rather for Gods elect sake? *When they shall be- In 1. Tim. 2. leue* (saith Ambrose) *that are predestinate vnto eternal life, the resurrection shall come.* Which thing how truly it is spoken, the answer testifieth in the Apocalyps, chap. 6. vers. 11. Yet if we stand in the generalitie of all men, the sense will be that,

Thom. Com. in
hunc locum, &
ad Rom. 2.

How God wil-
leth all to re-
pent.

Luth. de ser.
arb. Cap. 109.
A distinction
of Gods will.

Brentius.

that, which Thomas and others doe assigne, that hee willet
not that any should perish *by his signified will*, (as they speak)
as farre forth as hee inuiteth all men to repentance by pre-
cepts, threatnings, rewards, and also by his patience and long
sufferance, as it is written: *Doeſt thou deſpiſe the riches of his
mercie and long ſufferance? Doeſt thou not know, that the
bountifullnes of God draweth thee to repentance?* But this is
the question, whether faith and repentance bee not the gifts
of God, which he giueth to some, and not to others, and that
according to the vnsearchable counsell of his owne will?
This certainly is more cleere, than that it can be denied of a-
ny one that is not a Pelagian. Therefore it is well said, *That
God willet all men to repent*, that is, he calleth and inuiteth all
to repentance: but he effecteth it not in all, neither doth he
will it surely because he hath mercie on whom he will, and
whom he will he hardeneth.

After this sort Luther also distinguisheth: *He will not the
death of a sinner, to wit, in his word: for in the word of salua-
tion he commeth to all: but he willet it in his vnsearchable
will.* And at large there sheweth the difference between the
secret and published will of God: not that properly there is a
diuerſe will in God, but the speech of his will is diuerſe, because
this name is diuerſly taken. *The published or reuealed will
of God is, whatſoener from the beginning of the world, either
by God himſelfe immediatly, or by his miniſters, hath been offe-
red to men by precepts, exhortations, menacings, and benefits.
But his hidden will is that ſecret will in God concerning the
event of things: that is, whom, and what men endued with
faith by ſpeciall grace, he will haue to be partakers of mercie
when it is preached and offered.*

Brentius also followed this same distinction in 1. Sam. 2.
discussing the place of the sonnes of Eli: and *expli. Catechis.*
vpon the petition, *Thy will be done.*

This let the indifferent reader obserue againſt the outcries
of some, who, though they would be heard as the right issue
of Luther and Brentius, yet by cauls and sophistications
they labour to make odious this distinction receiued, and
grounded

grounded in the word of God. For as it is written, *that he wil* 2.Tim.2.
that all men be saued: and, *that he is patient toward vs,* being 2.Pet.3.
unwilling that any should perish, but to come to repentance: 1.Theff.5.
and that our sanctification is the will of God. Also, how often Marth.23.
would I gather thy children, and thou wouldest not? So wee
 haue heard and read in the diuine Scriptures: *My counsell* Esay 46.10.
shall stand, saith the Lord, *and I will fulfill my will.* Psalms.115.3.
Whatsoever the Lord would, that he did. Rom.9.18.19. *He hath mercie on whom he*
will, and whom he will he hardeneth. Also, *Who shall resist his*
will?

In which places and the like, there will be great contrarie-
 tie, vnlesse a distinction be vsed, according to which, we may Marke this
 vnderstand that something is done against the will of God, distinction.
 that is, against his commandement and prohibition, which
 yet is not done beside, and contrary to that will, which is he
 himselfe. For *great are the workes of the Lord, and his will is*
perfect towards all, so that it is not done beside his will, that yet
is done contrary to his will: because it could not be done, if he
would not suffer it, and truly he doth not suffer it against his
will but willingly, neither being good himselfe would he suffer
euill to be done, vnles being almightie he were able out of euill
to make that which is good, as August. saith *ad Laur.ca.100.*
 See also *lib.1.Sentent. dist.45.* and in the other that follow, *Voluntas bene-*
 where the Master largely speaketh of the double will of God, *placiti, & signi.*
his good pleasure, and reuealed will, as the Schoolemen call
 them. If any thinke good, let him also peruse Chrysostome,
Hom.18.ad Heb.

Secondly it is objected, *that the promise of grace is uni-* The 2. Obiec-
uersall, and therefore that none is reiected from grace, or re- tion.
 probated in respect of God.

I answered, the promise of grace is vniuersall in respect of Answer.
 the beleeuers, as farre forth doubtles, as no man of what na- The first way
 tion or condition soeuer is excluded from saluation, so that how the pro-
 he belecue truly in Christ. Contrariwise, vnbeleeuers of what mises of grace
 nation or condition soeuer, are expressly shut out from the be vniuersall.
 fruite of the promises, according to the sayings: *He that be-* Mark.16.
leueneth and is baptized, shall be saued, &c. Every one that be-
 leueneth

Ioh. 3.
Ioh. 6.
Acts 13.
Rom. 3.

leeueth in the sonne, shall not perish. This is the will of the father, that whosoever beleueth in the sonne, should haue eternall life. In him whosoever beleueth is iustified. The righteousness of God in all and vpon all that beleue, for there is no difference. And oftentimes after this sort is repeated the promise of life and saluation made to euery beleuer, the vnbeleuers on the contrary being excluded. For the promise requireth faith, which because it belongeth not to all, but to the elect, as Paul witnesseth, therefore the efficacie of the promises remaineth doubles with the elect, as the Apostle also teacheth to the Romanes: *That the promises of God pertaine to the true Israelites, to the spirituall seede, that is elected of God, not of workes, but through the grace of the caller.* Yet Note this well. here we are to bee admonished, that, albeit the promise bee proper to the beleuers and the elect, as touching efficacie, yet it must be preached indifferently in the eares of all, faithfull, and Infidels, elect and reprobates.

Rom. 9.

The 2. way.

Rom. 11.

And in this sense also we grant, that the promises are vniuersall, to wit, in respect of externall preaching, because the minister of the word cannot or ought not to discern the elect from reprobates. In the meane while not all attaine vnto the grace that is preached and offered to all, but the elect obtaine it, and the rest doe not, and so (to vse Luthers words) *all things depend vpon predestination, &c.*

The third obiection.

Hub. the 751.
752.

The third obiection. Whosoever appertain to the Church, are called elect. But to the Church pertaine as well the bad as the good. *Ergo*, the bad as well as the good are elected, none at all omitted.

Answer.

I But this obiection is faultie in two points. First, it is the vse of the Scriptures to call them elect, whosoever belong to the account of the Church: but not all therefore are elected of God to eternal life according to his purpose. For many are elect to vs in the iudgement of charitie, and are not to God, and contrariwise, according to the diuerse signification of the word set downe before.

2

Secondly, there is more in the conclusion, than in the premisses. For the consequence is of no force: within the compassse

passé of the Church and of the elect, there be as well euill as good (in the sense aforesaid:) Therefore all men are elected. This is all one as if a man should say: In the Church of Christ there bee good and euill: also, in this or that citie, namely Heidelberge, Tubing, or any other, there be good and euill: Therefore the Christian Church, or this or that citie comprehendeth all men, none excepted. A fine consequence, as though indefinitely good men and euill, and all men were equiualent and of like force, one as the other.

The fourth obiection: It appertaineth to iustice distributive, that vnequall things be not giuen to such as bee equall: The fourth obiection. Therefore God, seeing he is most iust, doth not chuse one, and refuse another, out of the masse or lump of perdition, wherein all of vs being considered, are alike and equall.

I answer: The antecedent hath place in those things, that are distributed of desert, and not in those things that a man distributeth of his owne accord and freely, where, as he will, and to whom he will, he may giue more or lesse without iniustice, so long as he withdraweth from no man his due. A Simile. As for example, if thou hast two debtors, and doest forgiue the debt to one, and not to the other, to that man thou truly art mercifull, and yet to this man thou art not vniust.

Augustine vsing this very similitude, saith notably: *Where- De predest. & as God freely bestoweth undeserued mercie on some that are gra. cap. 3. conuerted by a free vocation, it must not bee referred to the iniustice of the dispenser, but to the most mercifull goodnesse of the giuer. Dare the debtor charge his creditor with vniust dealing, if he shall require his debt of him, while he forgiveth another? If therefore it bee so in the bargaines of men, who may breake out into so great madnes of a prophane speech, to charge God of iniustice, if he shall giue freely to one undeserued grace, and to render to another deserued punishment?*

This is the same obiection in words onely changed. Who Another like obiection. so giueth vnequall things to them that are equall, is an acceptor of persons: Therefore seeing in the lumpe of perdition all of vs being considered are equall, vnlesse God equally and after one and the same maner deale towards all, he shall be an

Accepton of
persons, and e-
lection differ.

Ecclesiast. 33.

*Luther de seruo
arbitr. cap. 143.*

Accepton of
persons what
it is.

*Aug. cont. duas
epistolas.
Pelag. lib. 20.
cap. 7.
Primasius in 9.
ad Rom.*

an accepter of persons. But accepton of persons is one thing, and exception or electio of men with God is another thing. For what? those manifold differences of men, that some are seene to bee princes, other subiects; some noble, other base; some rich, other poore; some are borne wittie, other slow of heart and foolish: and lastly, that some men excell others in so many and great things, whence arise they, but from the Lord? Heare the Wiseman: *Why doth one day passe another, seeing all the light of the daies of the yere proceedeth from the Sunne? By the Lords iudgement they be distinguished, and he hath disposed the alteration of times and solemne feasts. He hath extolled and sanctified some daies, and others he hath put for worke daies. In like maner all men are of the ground, and Adam was made of the earth, but the Lord hath distinguished them by great knowledge, and made their waies diuerse. Some of them he blesseth and exalteth, and maketh neere to himselfe: but other he holdeth accursed, and abaseth them.* Behold how God manifold waies preferreth some before others among mankind. For, saith the Wiseman, *as the clay is in the potters hand, to order it at his pleasure: so men are in the hand of God their creator, to whom senerally he rendereth as it liketh him best.* Therefore accepton of persons, as that which is not incident vnto God, wholly differeth from election, or the choise of some before others, which specially agreeth to God, and so agreeth, that if we spoyle him of the power and wisdom of chusing, we shall transforme him into the Idoll of fortune, by whose power all things should at all aduentures be done.

But accepton of persons, as the ancient writers learnedlie expound, is there rightly said to be, where he that iudgeth, leauing the desert of the cause, whereof hee giueth iudgement, fauoureth one against another, finding something in the person that is worthie of honour or mercie. But if a man haue two debtors, and would forgieue one his debt, and require it of the other: he giueth freely to whom he will, but he defraudeth no man, neither can it bee called accepton of persons, because there is no iniustice. Otherwise to them that are of small vnderstanding, it will seeme to bee accepton of persons,

sons, where the Lord of the vineyard made his labourers equall in wages, among whom there was so much difference in labour. But what did he answer concerning this (as it were) acception of persons to such as murmured? *Friend, I do thee no wrong. Take that is thine and depart: I will giue euen to this list, as vnto thee. Is it not lawfull for me to doe what I will with mine owne? Is thine eye euill, because I am good? Doubtles here is all iustice: this is my will, to thee (saith he) I haue paid thy reward, to this man I haue freely giuen, I haue not taken any thing from thee to giue to him, neither haue diminished or denied that which I did owe. As therefore here there is no acception of persons, because one man is so freely honoured, that another is not defrauded of his due: so when one man according to Gods purpose is called, and another is not called, to him that is called a free benefite is giuen, and to him that is not called, his deserued punishment is rendred, because all are guiltie through one man.*

Math. 20.

Fiftly, the aduersaries cauilt, that by our position God shal be said to create the greater part of mankind for eternall destruction. This was also objected to Augustine, as wee may see *Tom. 7. ad Art. sibi falso impos. art. 3.*

The fift objection.

We answer therefore in Augustines words: *That God surely is the creator of all men, but that no man is therefore created that he should perish, because there is one cause of our birth, and another of perishing. For that men be borne, it is a benefite, but that they perish, it is the fault of him that transgressed. For in Adam, in whom the nature of all men was first formed, all men sinned, and are bound in the same sentence wherein he was. He is therefore too vngodly and vnlearned (saith he) that discerneth not the fault of nature from the author of nature, from whom it is altogether farre off, whatsoever is to be condemned in euery one. For he createth them to be men, and withdraweth not his worke from multiplying the successions of generations: purposing according to the counsell of his owne good pleasure to frame againe in many, what he himself hath made, and to punish in many, what he hath not made. Whereunto also that tendeth, that he writeth, Epist. 105. ad Sixt. presbyt. Albeit*

*Answer.
Augustine.*

best God make vessels of wrath vnto perdition, to declare his wrath, and to manifest his power, whereby he well vsesh the euill: and to make knowne the riches of his glorie towards the vessels of mercie, which he maketh to honour: yet he himselfe knew how to condemne, and not to make iniquitie in the same vessels of wrath, (made for the merit of the lampe vnto deserued shame) that is, in men created for the benefit surely of nature, but destinate to punishment because of their sinnes. These things Augustine.

Reprobates are created for the good of nature and appoynted to be punished for sinne, to Gods glorie, and the saluation of the Elect.
De predest. & grac. 6.

De bono perseuer. cap. 8.

How God could elect, or reprobate men from euerslasting, seeing then they were not.

Therefore they that shall be damned, are created for the good of nature, and are appointed to punishment, and damned for sinnes, and that not as though it were to this last end, that is, that they might bee for euer tormented, but both for the saluation of the elect, and also especially for the glorie of God, according to the threefold maner briefly assigned of Augustine in the words of the Apostle. Of which matter elsewhere also he hath left it written, *that God vsesh the perdition of some to the saluation of others, and would haue the destruction of such as shall perish, to be an argument of saluation to the that he hath predestinate to be vessels of mercie.* Also, *why is not grace giuen to all? I answer, because God is a righteous Iudge, therefore both freely grace is giuen of him, and also by his iust iudgement against others, it is declared, that grace belpeth them to whom it is giuen, and so God commendeth more freely his grace in the vessels of mercie.*

Lastly, if it trouble any man, how God from euerslasting hath elected or reprobated them that as yet were not; let him consider, that to God all things are present, for he comprehendeth with an eternall and fixedfull view all times and temporarie things together. Therefore before he would make vs, he foreknew vs, and in his foreknowledge, when as yet he had not made vs, he chose vs before the creatiō of the world. Within the world we were made, and before the world wee were elected: for he foreknew vs in his prescience vchangeably abiding, whom hee in his time would create after his image and likenes, and whom falling through his permission from that dignitie into the pit of sinne and death, he would
either

either deliuer through the vnderferued bountie of his mercie,
or els condemne through deserued and true iudgement.

CHAP. V.

Of the causes of predestination.

ANd these things of the first question. Let vs come to the
second, wherein the causes of predestination are deman-
ded. And the materiall cause surely men themselues are, and
those things that God decreed to doe for the predestinate: as
are, grace, faith, good workes, and perscuerance in goodnes,
&c. in this present life, and glorie in respect of the elect; and
punishment in respect of the reprobates in the life to come.
Further, the definitions before alleaged doe shew the forme.
The finall cause also both of election and reprobation is of
Paul not obscurely declared, when Rom. 9. he testifieth, that
God would shew his wrath, and make knowne his power in
the vessels of wrath formed to destruction: but in the vessels
prepared for mercie, he would make knowne the riches of
his glorie. Whereunto tendeth that also of Pharao: *To this
end haue I stirred thee vp, that I might declare my power, and
that my name may be knowne in all the earth.* And of the elect
Ephes. 1. he saith: *He hath predestinated vs to be adopted for
sonnes, to the praise of his glorious grace.*

The materiall
cause, be men,
and the things
that God hath
decreed for
them.

The finall
cause.

Briefly, the last end of election and reprobation is the
glorie of God, as the Wiseman teacheth, Prou. 16. *He hath
made all things for himselfe, euen the wicked against the euill
day.* But he would make manifest specially his mercie in the
saluation of the elect, and his wrath in the punishment of the
rest: and yet his goodnes and iustice in all. Because as Augu-
stine witneseth, *It is good when due debt is rendered, and it
is iust, when debt is without any mans hinderance free lie for-
giuen.*

*De bono per-
seuer. cap. 12.*

But the question chiefly in controuersie is of the impulsue
cause of election and reprobation, (which is referred to the
kind of efficient causes:) whether any cause can be assigned,
which

The chiefe
question is of
the impulsue
cause of electi-
on and repro-
bation.

Two questions.

The first generally, why hee elected some, and reiected others?

The manifestation of Gods mercie and iustice is the impulsue cause.

The second particular, why this man before that? No reason but the onely will of God, can be giuen, why this man is elected, and that man is reprobated, shewed by two similitudes.

which might moue God to chuse and refuse? To the vnderstanding of which question wee must distinguish. For the question may be taken either generally, why he hath elected some, and reiected others? or particularly, of the election and reprobation of euery one, why he hath elected these men and reprobated those? As for example why he hath elected Iacob before Esau, Moses before Pharaon, Peter before Iudas? And of the first question, wee must render a reason from the things, that before haue been spoken of the end of predestination. For the end, either is considered, as it is in the things themselves, and as it followeth the action, and so it is properly called an end: or els as being comprehended in the minde and desire, it moueth the doer, and so it is counted the impulsue cause. Therefore seeing in them that shall be saued God hath set downe the manifestation of his mercie to be the last cause, and in the that shalbe damned, y^e manifestation of his iustice: and the end, as far forth as it moueth to doing, is to be take for the efficient cause, therefore this manifestation both of mercie and iustice, that is of the goodnes and glory of God, is after a sort the efficient cause both of electio & reprobatio of some.

But why he hath elected these men, and reprobated those, wee can alledge no other reason thereof than the meere, most free, and most gracious will and good pleasure of God. As surely in the vniuersalitie of things, there may be a reason assigned why God in the beginning created one part of the first matter (being in it selfe wholly of one forme) vnder the forme of fire, another parte vnder the forme of earth, namely, that so there might be a diuersitie of kinds in things naturall: But why this part hath this forme, & that hath another forme, it must necessarily depend doubtles vpon the simple will of the creator. So also, (to vse another similitude from artificiall things,) if a man should gather many like and equall stones together, and purpose to build with them, a reason may easily be rendred in respect of the end, why he setteth some stones in the top and some in the bottome. To wit, because it is requisite to the perfection of the house, that there be both a foundation hauing stones belowe, and a top or ridge of the wall, hauing stones aboue. But why among equall stones he layeth these

these in the toppe, and those in the bottome, there is no other reason, but because it so pleaseth the workeman. So wee must confesse also that the case is here alike, and the Apostle expressly teacheth; *He hath mercy on whom he will, and whom he will he hardeneth.* And to the Eph. saith, *that we are predestinated of him, according to the good pleasure of his will.* Notably also the sonne of Sirach saith, chap. 33. (whom I mentioned before :) *Why doth one daie excell another, seeing all the light of daies proceedeth from the sunne? By the Lords iudgement they be distinguished, and he hath disposed the alteration of times, and feasts. He hath aduanced and consecrated some daies, and other he hath put in the common order. Likewise all men come of the earth, and Adam was created of it, but the Lord hath put a difference among them through his manifold knowledge, and made their waies diuerse. He hath prospered, aduanced, blessed some, and made them neere vnto him; but others he holdeth accursed, and pulleth them downe. As claie is in the potters hand, so men are in the hand of God their creator, to whom seuerally hee rendreth according to his owne iudgement.*

These things are plaine and euident. Yet because the matter is harde, and handled to and fro in sundrie disputations of sound diuines and heretikes, wee must entreate of it more at large.

CHAP. 6.

Diuerse opinions are brought touching the cause of election and reprobation.

AND first of all Origene, in his books *de arboribus* that are full of errors, following the fables of the heathen philosophers, Plato, and Pythagoras dreamed, that God in the beginning created onely spiritual creatures, and those all equal; and that afterward there followed a diuerſitie and inequality of creatures, according to the diuersity of merites. For that some of these spirituall creatures through loue did cleaue to

Origenes, his error of the forebeing of soules, and of the cause of predestination.

The first opi-
nion.

God more or lesse and according hereunto, that there bee distinct orders of Angels: but that other some turned from God, and sinned more or lesse and according hereunto obtained diuerse states, and sunke downe into noble, or vnnoble bodies, as bee the heauenly bodies, and the bodies of deuils and men &c. So he saied, that God before the creation of the world chose some to bee adopted in Christ, and appointed others to perpetuall paines, according to the good or euill workes of the soules that were created together, and were in the heauenly Ierusalem euen before the making of the world.

Hier. in 1. ca. ad
Eph. 7. q. 10. ad
Hedib. Aug.
cont. 2. epist.
Pelag. lib. 2. c. 6.

Ierome, Augustine, Aquinas and others make mention of this fable. But this foolish and vngodly dotage is now long agoe worthily hissed out of doores, because whatsoeuer it babbleth of the forebeing of soules, and of their merites before the bodies, and of the diuersitie that followed, is contrary to the Apostles saying concerning Iacob and Esau: *That, when the children were not yet borne, it was said, The elder shall serue the younger, that the purpose of God which is according to election, not of workes, but of the caller, might remaine stedfast.* Whereunto also pertaineth that, that is read in Iob. *Where wast thou, when I founded the earth, when the bright starres praised me, and all the sonnes of God shouted for ioy?* If Origenes tale were true, Iob might haue answered: I was reioicing among those sonnes of God. Further (as Hierome also vrgeth) hee that saith, that the soules were elected for their holynes, contradiceth the Apostle, testifying that we are elected hereunto, that we should bee holie and without fault before God and not because wee were such. Thomas, against the Gentils, *Lib. 2. cap. 44.* largely confuteth that error.

Ephes. 1.

The errors of
the Pelagians.

The Pelagians followed, who sprung vp in the daies of Augustine, when now hee was a Bishop. These men contended, that men by the strength of nature, or free will alone, was able to keepe and fulfill the commaundements of the Lord, euen without grace, yet more hardly, than if the helpe of grace should come. And not that onely, but also heaping vp one impiety vpon another and raging against grace, did auouch that the grace of God was giuen according to mens merites.

merites. By which vnthankfull speech against God, and altogether iniurious vnto his free benefites, (whereby wee are deliuered) they did in very deede take away grace: *because if of merites, it is not now of grace.*

But as for the cause of election and reprobation, they referred it to good or euill workes foreseene: that every one was predestinated of God, either to life or to death, as he had foreknowne, that hee would liue either well or ill. But contrarily Paul testifieth, that election is of grace. *If it be of grace, now not of workes, otherwise grace were not grace. But if of workes, now not of grace, otherwise workes were not workes.*

Moreover it sufficiently appeareth that good workes themselves are the effect of election, therefore they cannot be the cause of it: because one & the same thing cannot be the cause and the effect of it selfe. For as the Apostle teacheth, *we were chosen not because we were but herunto, that we should be holy, and without fault before God through Ioue. And it is he that worketh in vs to will, and to performe, according to his good pleasure.* Grace therefore belongeth to the caller, but good workes belongeth consequently to him that receiueth grace, not that they should bring forth grace, but by grace, should be brought forth. For the wheele doth not therefore runne well, that it may be round, but because it is round. So no man therefore worketh well, that he may receiue grace but because hee receiueth it: therefore God did not foresee the good workes of any man, but such as he already determined with himselfe to giue him.

But the Catholike faith being long agoe defended against the Pelagians, & their error being ouerthrowen by the sound Bishops, specially by Augustine, a notable defender of the faith, (as hee is worthily prayesd of Hilarie) certaine other sprung vp worthy and famous men in all studie of vertues, sauing that the spirite of Pelagian impiety deceiued them, and therefore called Semipelagians. These mens declaration and profession was, that all men sinned in Adams sinne, and that none are saued by their workes, but by the grace of God through regeneration: yet notwithstanding that euery

The 2. opinion, that workes foreseene are the cause of predestination, confuted. Rom. 11.

Good workes be effects of grace.

Eph. 1.

Phil. 2.

A similitude of a wheele.

Epist. ciii. ad

Aug. tom. 7.

The errors of the Semipelagians.

The 3. opinion, of foreseene faith.

See Hilaries said Epistle, & Prosper also

to Aug. Tom. 7.

man hath so much of naturall grace left, that he may attaine vnto that sauing grace by the helpe of the first grace, if he wil. Therefore in respect of God, that eternall life is prepared for all, but in respect of freewill, that it is apprehended of them, that shall beleene in God, willingly as of themselves, and shall receiue the helpe of grace by the merite of faith. Or els to speake more plainly: They did defend against the Pelagians, that a man is not able of himselfe to rise againe, and to worke wel, yet they supposed that every one had in him a wil to rise againe, which seeketh only after the phisition, but can do nothing of it selfe: and they said that no mans nature was so extinguished or depraued, that it ought not, or was not able to be willing to be healed: and therefore that they obtained both increase of faith, and also the whole effect of their holinesse, by that merite whereby they haue beene willing, and haue beleueed that they may be healed of their disease, when the occasion of obtaining saluatiō is preached to them that are cast down, and can neuer rise vp againe in their own strength. Neuerthelesse they consented herein, that no man had sufficient power of himselfe, euen to begin a work, much lesse to bring it to perfection. For they distinguished between works and faith, whereof they would haue, if not the increase, yet the beginning albeit slender to consist in the power of man, that the beginning of saluation may bee beleueed to arise from him that is saued and not from him that saueth, and that the will of a man should bee thought to procure for it selfe the helpe of Gods grace, and not that grace should bee thought to subiect the will vnto it. And this position being layd, that all men haue a wil in them, whereby they may either contemne or imbrace saluation offered, they thought that the reason of such as are elected or reiectd is soone giuen, to wit, that God before the creation of the world foreknew who would beleue, or who would abide or not abide in that faith, that after should be holpen by his grace: and according to this prescience that hee either chose such as would beleue, or els reprobated such as would not beleue, or at the least whom hee foreknewe that they would

Marke these
errors of the
Semipelagi-
ans.

would not perseuere. Whereupon predestination was no other thing with these men, than Gods purpose of electing such as would beleue in time to come.

Predestination defined by the Semipelagian at first.

This was the opinion of the Semipelagians of these weightie articles, namely, of freewill, of grace, and predestination. And Augustine himselfe was of the same opinion in the beginning before he was a Bishop, as it appeareth in his booke of expositions vpon the epistle to the Romans, and in Hilaries epistle to Augustine. His words are, (which also those remnants of the Pelagian prauitie, objected to be their opinion) *that God in his foreknowledge did elect them that would beleue, and condemne unbelouers, neither choosing the one for their works, nor damning the other for their works, but granting to their faith to doe well, and hardening the impietie of others to doe euill.* And againe, *God surely in his prescience chooseth not any mans works, which he freely giueth: but yet he chooseth faith in his prescience, that whom he foreknew would beleue, him he hath chosen, &c.* These things said Augustine at that time.

Augustine was a Semipelagian at first.

In like maner many other learned mē erred, being not acquainted with the Pelagian heresie, that was not as yet sprung vp, and being careles without an enemy, as else where Augustine speaketh of Ticonius. Hereupon also the Commentaries vpon the Romans, that are read in the Tomes of Hierome haue it written, *that Iacob and Esau before they were borne, were separated before God, by the merite of faith. Alfo, I will haue mercie vpon him, whom I foreknew was able to deserue mercie.* And Hierome himselfe to Hedibia, *quæst. 10.* seemeth to incline thereto, saying, *that not men themselves, but their wills were elected.* Albeit Hierome was of a better iudgement in his writings against the Pelagians, wherein he speaketh very honorably of Augustine, and testifieth that he setteth himselfe in his disputations against the Pelagians. But Chrysostome in his exposition vpon the ninth to the Romans, plainly writeth, *that God, as he foresaw euery one to be worthe or unworthe of his grace, so either elected, or reiected them.*

De doctr. Christi. lib. 3. cap. 33.

So was Ierome, Chrysostome, and Erasmus. Dial. 3. in fine.

Among

In Diatribe, &
Hyperaspiste.

Coll. Momp.
fol. 518.

Huber. thes.
786. & sequen.

Note.

Grace alone is
the cause of
faith and good
works.

1. Cor. 4.
Job. 15.
Phil. 1.

How Augu-
stine recanted
his former er-
ror.

Aug. de bono
per secul. cap. 12.

Among the new writers Erasmus maintaineth the same opinion. Neither do they seeme to be far from the same, who write in these manie words, that *faith is the cause of election*, and yet they will not be Pelagians. Let them bee then Semi-pelagians. Such also is that, that another of the same stampe writeth, *That God foreknowing from everlasting, who would receive grace and continue, and who not, put this supposition or condition under his election, that whosoever beleene in Christ, should be saved.* What I pray, differeth this opinion from the definition of the Semipelagians, saying, that *Predestination or election is the purpose of electing those that would beleene?* Or els, if they think that herein they are farre from them, because they acknowledge that faith is the worke not of nature, but of the holy Ghost, doe they not perceiue, that they tye the knot faster, and not loose it? For this is the question, why a liuely and constant faith to saluation is from God inspired into some, and not into others? But to the point. Whether the foreknowledge of workes or of faith bee set downe to be the cause of election, it is an error vn sufferable. For euidently we are taught in the sacred Scriptures, that not onely good workes, but also faith it selfe, (from whence all righteousness beginneth) and euen the beginning of faith, and the will or desire to beleene, are of meere grace, and not as of vs. As it is written, *What hast thou that thou hast not receined? If thou hast receined, why dost thou boast, as though thou hadst not receined?* Againe, *Without me ye can doe nothing*, saith the trueth. And plainly Paul to the Philip. *To you* (saith he) *it is giuen not onely to beleene in Christ, but also to suffer for his sake.*

By these and the like testimonies of diuine Scripture Augustine being conuicted, freely acknowledged his error in this point, and retracted it, *de predest. sanct. cap. 3 & passim eo libro. Ad Simplicianum, Sancti Ambrosij successorem apud Mediol. lib. 1. quest. 2. contra 2. Epist. Pelag. lib. 2. cap. 8. Retract. lib. 1. cap. 23. & lib. 2. cap. 1.* For it is incident to man to fall, and to erre, but wittingly and willingly to continue in error, is deuillish: neither ought any man to bee so vniust or enuious,

envious, that either he will not profit himselfe, or els hinder others that are desirous to profit.

Fourthly, other confesse that the cause of election to eternall life, is in God alone, namely, his grace and good pleasure: but they suppose no lesse than the former writers, that the cause of reprobation is in men themselves, to wit, the foreseene abuse of freewill to infidelitie and other euill works. For they be afraid, least any iniquitie should bee with God, if some bee said to bee reiected of him without all respect of workes. Therefore that they may maintaine his iustice forth, they write that as many as bee reprobated, are reprobated for finall sinne foreseene. Among the Schoolemen, Scotus and his disciples follow this opinion. Hereupon some of that same leauen haue defined reprobation to be the eternall foreknowledge of the euill vse of freewill, by reason whereof God hath decreed to depriue some man of his grace in this present life, and to punish him in the life to come with euerlasting paine. But as Augustine *ad Simpl.* rightly iudgeth, *If we should graunt that reprobation dependeth of euill workes foreseene, it should altogether follow on the contrary, that election also ariseth of good workes foreseene. Which if it be true, it is false that it is not of workes.*

The fourth opinion, that the foreseene abuse of freewill to infidelitie and other euill works is the cause of reprobation, confuted by Augustine.

Scotus.

Thomas Argentinus, his definition of reprobation. Lib. 1. q. 2.

Fifthly therefore, and that is the true opinion, as foreseene workes or faith of such as shall be saued, are not the cause of their election: so neither is the vnbeleefe or other sinnes foreseene of them that shall bee damned, the cause of their reprobation: but that they are in Christ of meere mercie elected, and these are iustly from the same mercie reiected, according to the purpose of Gods will, which as it is most free, so most iust, and the very rule of all equitie and iustice.

The fifth opinion, soundest and best.

CHAP.

CHAP. VII.

*A demonstration of election freely arising of it
meere good pleasure of God.*

FOR the defence of this truth and the larger confutation of the contrarie opinions, there be sundry arguments and testimonies of the Scriptures, and those most cleere and euident, from whence we will onely produce some.

The 1. reason.

1. The cause is not later than the effect.

But workes and faith in vs, and the very will and desire to beleue, and what good vse soeuer of freewill in vs, bee later than election. For all these things are temporall, whereas election is eternall, according to the sayings: *He elected vs before the creation of the world. Come ye blessed of my father, possesse the kingdome prepared for you, before the foundations of the world were laid. He hath called vs with an holy calling according to his purpose and grace, which is giuen vs in Christ Iesu before the world.* If they except, that our workes, not as done, but as to be done, and foreteene of God, are alike eternall: we answer, that God foresaw no good worke or will in vs, which he decreed not to effect in vs, and which in predestinating, he prepared not for vs, as it is said to the Ephes. 2. *We are his worke created in Christ Iesu vnto good works, which God hath prepared, that we should walke in them.* And chap. 1. of the same Epistle: *He hath chosen vs before the foundations of the world, that wee should be holy, and without blame before him.* From whence we vnderstand, seeing in that we are predestinate of God to life, it commeth to passe, that wee doe good workes and beleue: soeuen the foreknowledge of future faith in vs, and of those good things which we shall doe, is later then election, at the least in order.

Ephes. 1.

Matth. 25.

2. Tim. 1.

Obiection.

Answer.

The 2. reason.

2. To the same end it commeth, if we should argue thus: Good workes, likewise faith, and what vse soeuer of freewill to worke or to beleue, or els to thinke of any goodnes, flow from the meere grace of God, as the effects of Gods electio,

as at large after shall be shewed. Therefore neither as done, neither as to be done, and foreseene of God, can these things be considered, as the causes of election. For nothing can bee both the cause and effect, in respect of the same thing. *Workes* *Ad Simp. Lib. 1.* (saith Augustine) *do not beget grace, but are begotten of grace.* Two fine similitudes. *The fire warmeth not that it may be hot, but because it is hot.* Neither doth the wheele therefore runne well, that it may bee round, but because it is round. So no man therefore worketh well, that he may receive grace, but because he hath received it.

3. If our foreseene good workes were the cause of predestination to eternall saluation, they should bee the cause also of our calling and iustification. The later is false. Therefore also the first. *The 3. reason.*

The Maior is proued by the rule: That which is the cause of a cause, is also the cause of the thing caused (as they speake) that is, of the effect. But predestination is the cause of vocation and iustification, as the Apostle saith: *Whom he predestinated, them he called: whom he called, them he iustified: whom he iustified, them also he glorified.* *Rom. 8.*

The Minor also is most easily proued, seeing the holie Ghost expressly testifieth *that we are saned of God, and called with an holy calling, not according to our workes, but according to his purpose and grace given vs in Christ Iesu before the world.* *2. Tim. 1.* Likewise Paul in his Epistles to the Romanes and Galathians most largely discourseth of iustification euery way freely bestowed. He requireth faith surely as the meane, whereby we applie righteousness and saluation offered to vs in the Gospell: but not as of our selues, for it is the gift of God. And therefore if euen the foreknowledge of faith, as from vs, be set downe to be the cause of election, it will follow, that neither iustification is euery way free. Otherwise it standeth firme, that we are iustified by faith, as by a meane, yet faith is not on the other side the cause of predestination. For as Aquinas teacheth well, *if the effects of predestination bee compared among themselves, there is no let, but one may bee the cause of another: that is, the precedent of the consequent.* *In summo & expos. ad Rom.* So
vocation

Rom. 10.

vocation by the word, is the cause of faith, because faith is by hearing: faith is the cause of iustification: iustification of good workes, and of glorie in a heavenly life. Yet notwithstanding the same effects of predestination considered, neither severally nor ioynedly, can bee the beginning of predestination, seeing the same thing cannot be the cause and the effect.

The 4. reason.

4. In the whole worke of saluation this especially is regarded, that all humane boasting bee excluded, that as it is written: *Let him that reioyceth, reioyce in the Lord. For who separateth thee from other? What hast thou that thou hast not received? and if thou hast received, why dost thou boast as though thou hadst not received?* Which saying S. Cyprian vied to follow, saying: *We must glorie in nothing, because nothing is ours.*

Marke this
well.

But not all humane boasting should bee excluded, vnlesse election, which is the beginning and foundation of saluation, should depend vpon the free goodwill and purpose of God, without respect of any one qualitie. As for example, if God should be said to offer like grace vnto all, and to call al, and it should be beleueed to consist in the will of man to obey his calling: then surely the obedient person seuereth himselfe from the disobedient, and the faithfull man from the vngodly, neither can it bee said vnto him, Why dost thou boast? who hath separated thee? what hast thou that thou hast not received? For a proud person may say against another, my faith, my righteousness, the good vsing of my free-will, or any other thing.

The 5. reason.

5. Election should bee weake and very vncertaine, and therefore our saluation, if it should depend on the purpose of our will. For the vnstable will of man bendeth hither and thither, like a reede shaken with the winde. On the contrary, election standeth firme and vnmoueable in the good pleasure, purpose, and gracious will of God towards vs in Christ Iesu, as the Apostle at large sheweth, Rom. 8. saying: *Vnto them that loue God, all things worke together for good, that is, to them that are called of his purpose. For whom he foreknew,*
them

them be predestinated, to be made conformable to the image of his sonne. And whom he predestinated, them he also called, iustified, and glorified. And anone: Who shall separate vs from the loue of Christ? shall oppression? or anguish? or persecution? or famine? or nakednes? or the sword? Yea in all these things we are more then conquerors, through him that loued vs. I am perswaded, that neither death, nor life, nor any other creature, is able to separate vs from the loue of God, which is in Christ Iesu. Therefore seeing we are men, let vs not leane vpon our infirmitie, but let vs commit our faith, hope, life and saluation to the stronger, rather than to the weaker; to God, rather than our selues, professing (as the trueth is) that all things depend vpon his purpose.

6. Hitherto is to be referred euen the example of our Mediatour himselfe, and our head Iesu, which Augustine cannot sufficiently commend. 1. He was conceived of the holie Ghost, borne of the virgin Mary, by a singular conception and generation, and without all sinne. 2. His humane, that is, our nature in Christ was vnited with the Diuine in the vnitie of person: *the word*, as Augustine speaketh, *singularly assuming it*, and extolling it into the only sonne of God, so that he that assumed, and the thing he assumed, is one person in Trinitie. Which aduancing of mans nature is so great and so high, that he could not aduance it higher, as the deitie it selfe could not abase it selfe lower for our sakes, than in that it receiued the nature of man with his infirmitie vnto the very death of the crosse.

But all these things mans nature in Christ singularly receiued, that is, our nature through none of our merits, but of the onely grace of God. Therefore we also are predestinated vnto eternall life, not through our workes, but through the purpose and grace of God predestinating vs. For there is one and the same reason of the head and the members: but this is the difference, that he alone is predestinate to bee our head, we being many are predestinate to bee his members. And therefore in the head is the fountaine of grace, and from thence

The 6. reason.

De predest.

sanct. cap. 15.

de bon. per-
sen. cap. 24.

thence according to the measure of euery one he spreadeth abroad himselfe throughout all his members.

The 7. reason
from infants
dying.

7. All this way whereby wee defend free predestination from the purpose of God, is greatly confirmed by the example of children: by which alone all the force of gainsayers, and of those that maintaine mans merits, of necessitie is overthrowne. The argument is this. Our little children dying euen in their infancie, haue the promise of the kingdome of heaven. Therefore they are predestinate vnto the kingdome, and that either of workes, or of grace: not of workes, because in so yong yeares workes haue no place, nor any foreknowledge surely of workes. For the things that neither bee, nor shall be, cannot be said to be foreknowne, vnlesse it bee, that they shall not bee: Therefore of grace, and by consequence the predestination of others also is the like, as of the purpose of God, and not of workes.

The shift of
the Semipela-
gians.

The Pelagians held within these straites, knew not how, or on what side to escape. Yet afterward the Semipelagians deuising a hole to get out, by a new kinde of absurditie contended, that infants were predestinate to life or to death for the merits they would doe if they had liued. This deuise not so craftie, as rash and foolish, Augustine diligently and very well confuteth, both elsewhere, and also *lib. de bono perseuer. cap. 12. & 13*: Among other things he opposeth the saying of the Apostle, Rom. 14. *We shall all stand before the tribunal seate of Christ, that enery one may render an account, according to the things he hath done in his body, whether good or euill*: that is, according to the things he hath done, in the time that he was in the bodie. For otherwise the soule alone doth many things, and not by the body, or any member of the body, pertaining neuerthelesse to punishment or reward. And he said, *hath done*, he added not, *or els shall doe*. Whereupon also Sap. 4. we reade of the iust man, that is by vntimely death withdrawne from the vncertaintie of temptations: *He was taken away, least malice should change his understanding*. Thus the argument standeth sure, from the example of infants,

fants, that what we cannot denie in them touching the predestination of grace, wee ought to confesse and maintaine it in men of ripe yeares also: for there is one and the same manner of the predestination of all men.

CHAP. VIII.

The same point is proved by testimonies of the sacred Scriptures.

BUt let vs come to more manifest proofes. Moses saith *Dent. 7. 6. 7. 8.* *To the children of Israel: Thou art a holy people to the Lord thy God: the Lord thy God hath elected thee to be unto him a peculiar people of all people, that are upon the face of the earth.* We heare the election of Israel, of the cause whereof he straightway addeth: *Not because you were more then all people, did the Lord love you, and chuse you, for you were fewer then any people: but because the Lord loved you, and would keepe the oth that he made to your fathers, he hath brought you out with a mighty hand.* Behold the free purpose of God is the cause of this election. The same man, chap. 8. *Beware least thou say in thy heart, my strength, and the power of my hand hath got me these riches, but remember the Lord thy God because he giveth thee power, that hee may confirme the covenant he sware to thy fathers.* And chap. 9. 4. 5. *Say not in thine heart, when the Lord hath cast out these nations before thee: for my righteousness, the Lord hath brought me in to possesse this land, and for the impietie of these nations the Lord hath thrust them out before thee: Not for thy righteousness and the uprightness of thy heart, doest thou go in to possesse their land, albeit for the unrighteousnesse of these nations the Lord thy God will expell them before thee: but that the Lord may confirme his word promised to thy fathers Abraham, Isaac, and Iacob.* Neither is it sufficient with Moses to say, that the inheritance of that land was graunted to the people of Israel not for their merits, vnles he should adde; *Know thou, that the Lord not for thy righteousness giveth thee that good land*

The onely
grace of God,
is the cause of
Election.

Dent. 8. 17.

Chap. 9.

to possesse for an inheritance, because thou art a people of a hard necke. Whereby he declared them vnworthie of euery good thing.

Behold therefore the most ancient doctrine of grace, and election according to grace, confirmed by the voice of the holy Ghost in the verie beginnings of the people of Israel. For clearly in one and the same place of Scripture doth the Prophet shew the goodnes and severity of God, saying: *Not for the righteousness of this people, but through the grace onely of God taking pittie on them, is the inheritance of the Land giuen vnto them: but the nations are drinen out of the same Land for their vnrighousnes.* Yet because vnrighousnes belongeth as well to the Israelites, as to the Canaanites, and Amorites, it appeareth so much the more plainely, that God saw no goodnes in them, why he should aduance that nation aboue all other nations. And Ezechiel excellently describeth, that the Lorde of meere mercie had a respect to that people from the beginning, as vnto a yong maide naked, defiled, and polluted in euery part. And how often I praie, did they tempt the Lord in the desert? how often did he saue them from his mercy, and his couenant sake? when did they not resist the holy Ghost? Therefore it is manifest, that God chose whom he would of meere grace.

Ex. 16.

Psalm. 95.

1. Cor. 10.

Acts 7.

Obiection.

But there Moses speaketh of the temporall election of the Israelites, that they should be the people of God, and of temporall benefites following that election, as were, their deliuerance out of Egipt, their bringing into the Land of Canaan, &c.

Answer.

1
Temporall election includeth eternall.

2
From the type to the truth, the consequence is good.

I answer: first, that that temporall election included also the eternall: albeit not as touching the whole body of that people, yet as touching some in that body. For in the assembly of them that be called, alwaies there bee some elect, that shall haue giuen them eternall life. And specially of that people doth the Apostle confirme it, Rom. 11. Secondly, from the deliuerance out of Egipt, and the bringing into the Land of Canaan, the consequence is good, as from the types vnto the thing signified, that God doth giue freely and of meere loue redemption

redemption also from sin and eternall life, to whom hee will, and would from euerlasting.

Thirdly here a generall reason is very strong; If these external things depended vpon no merites of the Israelites, but on the onelie purpose of God shewing mercie, much more on the same doth the electiō vnto the inheritance of the kingdom of heauē depend. That place also in Ecclesiasticus 33.

is not to be contemned, (although that book is not of like authority with the canonicall Scriptures:) *As one day excelleth another by the iudgement of the Lorde, so by his manifold knowledge men are distinguished, and aduanced, or cast downe. Because as claie is in the hand of the potter, which he handleth at his pleasure, so men are in the hand of God their creator, to euery one of whom he rendereth as pleaseth him. As good is contrary to euil, and life to death, so is the godly man opposite to the sinner, and the sinner to the godly. So in all the works of the most high est thou maiest see, two things, whereof one is contrary to the other.*

3
If we cannot
merite tempo-
rall things,
much lesse e-
ternall.

Of this booke
Aug. ad. Simpl.
lib. 1. q.

1. We are here admonished, that all men are equall and alike by nature and beginning: as by nature the dayes are alike: also the vessels are like one another, being made of the same claie, as touching their matter and originall. We also all of vs are of the same claie, or of one and the same lumpe: for we all do draw our beginning from the earth. Thereof came Adam, the first that was created, and of Adam we all. Neither haue all mortall men the same originall onely, but also the same condition of byrth; because all of vs are in sin borne of Adam, seeing he fell a waie from his first creation.

2. We are taught in the foresaid words, that whatsoeuer and what maner soeuer differences there be among mē, they come from God, who aduanceth some, and abaseth others, blessing some, and cursing others.

3. There is no other cause of this difference alledged, but the disposition, will, wisdom, and iudgement of the most lightest: who seeing he is the creator of all things, he obtayneth the chiefest and vncontroulable soueraignetic ouer all his

owne workes, much more than the potter, that maketh of the same claie, whatsoeuer pleaseth him.

The scope of
the ninth chap-
ter to the Ro-
manes.

I proceede vnto Paul, who as a learned scribe in the king-
dome of heauen bringeth out of his treasure new things and
old to the confirmation of this doctrine. He in the 9. chapter
to the Rom. willing to take away the offence arising of the
vnbeliefe of the Jewes, wherewith in that age the minds of
many me were greatly tempted, as though Gods word either
should sayle, and the promise be made frustrate, or else Iesus
of Nazareth should not be the Sauour promised of God, (for
one of these twaine seemed to follow because the covenants,
seruice of God, and promises belonged to the Israelites) at
large sheweth, that the elect onely, to wit, the sonnes of the
promise, and not of the flesh indifferently from among the
Jewes and Gentils, are the true seed of Abraham, and the true
Israelites, to whom the promised blessing and saluation in
Christ do appertaine. And so the Apostle entreth into the ample
and profound doctrine of predestination: wherein, (that
wee may speake of the matter now in hand, omitting other
things) he plainly teacheth, as touching the cause of predesti-
nation, that God considering that he is most free, electeth
whome hee will of meere grace, and reprobate whom hee
will, in the iust, albeit secret counsell of his owne will.

Jacob & Esau.

1. He teacheth this by the example of Jacob and Esau, of
whom the one was preferred before the other, by the meere
fauour of God: because when as they were both equall in all
things, being conceaued of one copulation, y children as yet
vnborne, whē they had done neither good nor euill, an oracle
was giuen vnto their mother Rebecca: *The elder shall serue
the younger.* Therefore election is not of workes, but of grace.
And in vaine shall a man flee here, vnto the cauill of fore-
seeing of some good in Jacob: because Paul would remoue
all difference from those two bretheren, that wee might
thoroughly vnderstand them to bee alike in respect of them-
selues.

2. The Apostle expresselie bringeth backe the cause of
the difference betweene Jacob and Esau, and by their exam-
ple

ple in generall between the elect & reprobates, vnto the purpose and good pleasure of God, whereby surely hee elected, and reiected whom he would, and because he so would. *For Rom. 9. 11. this purpose of God is according to his election.*

3. The Apostle to make it more plaine addeth: *Not of workes but of the caller.* Which wordes some consier with that that goeth before, that it may be a description of election free and not of workes; other referre them to the verbe following, *1. 1. 1.* it was said: which reading Augustine followeth *ad Laur. cap. 98.* whatsoeuer it be, it appeareth that election and vocation, which is the effect thereof is of grace, and not of workes. And simply hee remooueth whatsoeuer respect of workes, so that without anie merites of good or euill workes, God loueth one and hateth the other. For if he would that the future either good workes of the one, or the euill workes of the other, which God foresaw, should be meant, he would not say, *not of workes*; but he would say *of future workes*, and thus hee would haue answered that question: as Augustine noteth *Enchir. ad Laur. cap. 98.* and *ad Simplic. lib. 1. quæst. 7.*

4. That propheticall speech tēdeth hereunto; *Iacob I haue loued, and Esau I haue hated.* Therefore Gods election discerneth betweene the elect and reprobates. And that consisteth herein, saith Iohn, *not that we loued him, but that he loued vs.* *1. Ioh. 4.* Neither is this anie obstacle, that we knowe, that God loueth all his workes and hateth not anie thing that he hath made: because, as it is said also before, there be degrees of the loue of God: and because he willet not to all men this benefit, which *Wisd. 11.* is eternall life, therefore it is said, that he loueth some, and hateth some.

5. The same thing appeareth by his preuention: *Is there unrighteousnes then with God?* for this question should haue no place at all, vnles it were the Apostles meaning, that election surely is not of anie workes done, or to be done, but of the alone good pleasure of God. For if anie man be elected or reprobated of God as he foresaw, that a man would vse well, *Aug. ad Laur. cap. 38.* or ill his free wil, but maine reason it selfe wil confesse, that this

is most equall. But because it heareth where all things be alike, that yet God according to his owne will chooseth one, and refuseth another, and so to them that are equall, giveth ynequall things, from hence ariseth that raging of mans reason, against the righteousness of God.

6. Vnles it were thus, the Apostle answering the obiection alleaged, would not reiect it with indignation, saying, *God forbid*, but thus he would or might answer the question, that God destinating euery one to punishment or reward, according to his merits, at the least foreseene, cannot bee thought vniust. This had been a most plaine and easie defence of Gods iustice.

7. He vseth a farre other answer, whereby hee seemeth not so much to dissolue, as to binde fast and confirme the question, when he saith; *He said to Moses, I will haue mercy, on whom I wil haue mercie, and I wil haue compassion, on whom I will haue compassion.* By which sentence we are taught, that God, (albeit in a generall speech he withdraweth his mercie from none) yet according to a certaine manner of mercie, he hath appoynted to haue mercie vpon some, and not vpon others, and that therefore, because it so pleaseth him: for so, when we would signifie a certaine free power, we are wont to say, *I will doe, that I will doe.*

8. From whence also the Apostle thus out of that oracle inferreth: *Therefore it is not in him that runneth, nor in him that willeth, but in God that sheweth mercie.* But if the beginning of saluation were of our selues, as they imagine, that auouch that election commeth of our good workes, or good will foreseene, then surely it were in him that willeth, and in him that runneth, contrarie to the Apostles saying. Neither is it any thing worth, that some Semipelagian may say, *that grace helpeth, the will being weake, to accomplish that which is good, yet prone thereunto,* and therefore it is saide, *It is not in the willer, nor runner, but in God shewing mercie,* as though it were saide: The onely will of man is not sufficient, if there be not also the mercie of God: for we answer with Augu-
stine,

stine, if, because the onely will of man doth not accomplish saluation, it is well saide, *It is not in man that willetb, but in God shewing mercie*: euen on the other side, (if the mercie of God alone doth not accomplish it) it should be well said, *It is not in God shewing mercie, but in man that willetb*: which godly eares cannot abide. It remaineth then, that for this cause it is said, it is not in man that willetb and runneth, that the whole may bee giuen to God, who both prepareth mans good will that is to be holpen, and doth helpe it being prepared. For as it is written: *His mercie preuenteth vs, and his mercie followeth vs. It preuenteth vs being unwilling, that we may be willing, it followeth vs being willing, that we may not will in vaine.*

Enchir. ad Latv. cap. 32. & ad Simpl. lib. 1.

An excellent saying.

9. The Apostle concluding vpon both, that is, vpon mercie and iudgement, saith: *Therefore he hath mercie on whom he will, and whom he will he hardeneth.* He hath mercy doubt-
Aug. ad Latv. cap. 99.

10. It maketh for our cause, what the Apostle bringeth of the potter, and the diuersitie of vessels: for the potter not considering the deserte of the clay, at his owne pleasure onely, of the same clay, formeth vessels of all sorts to honor and dishonor. Therefore much more, God is to be said to follow not the merits of men, but his owne will onely, in choosing and reprobating, and yet with the safetie of his iustice, where-
The Potter.

of hereafter. Notably saith the Wiseman: *As clay is in the hand of the potter, which he handleth at his pleasure; so men be in the hand of God their creator, to euery one of whom he rendereth according to his owne iudgement or will.* In like manner the Apostle: *Hath not the potter power ouer the clay, to make of the same lump one vessell to honor, and another to dishonor?*

honor? And he annexeth concerning both vessels, of wrath and mercie: *that those are made for destruction, these are prepared of God for glorie.* But if God, when he electeth or reiecteth should respect workes, that power were nothing, and any potter could doe more then God.

Vessels of
wrath.

And although in the contrarie of the vessels of two sorts it be not in expresse words set downe, by whom the vessels of wrath are said to be made vnto destruction: yet the similitude of the Apostle easily taketh away that doubt. For the potter of the same clay maketh at his pleasure vessels to honour and dishonour. Wherefore either this similitude of the potter will not aptly serue, or else we shall frankly confesse, that both vessels are prepared of God, and appointed to their vses, according to his purpose. Hereupon Augustine plainly saith: *Are not the vessels of wrath vnder the deuill? but because they are vnder the deuill, doth any other make them, than he, that maketh the vessels of mercie, or els doeth he make them of some other, and not of the same lump.* Neither yet doth God make vessels for the deuill, but for himselfe, as he that knoweth to vse them to his righteous and good workes, euen as hee himselfe vseth the deuill. The same man, *Ad Simpl. lib. 1. c. 2.* Of the number of the vngodly, whome God doeth not iustifie, hee maketh vessels to dishonour, neither doeth God hate in them that he himselfe made, in his creation or ordinance, to wit, as they are men, and as they are vessels: but yet in that he maketh them vessels of perdition, he maketh them to some vse, that the vessels which are made to honour, may profite by their ordained punishments. And in the same place addeth, that it is the work of the diuine ordinance, that of the conspersion of the vngodly are made vessels of perdition for to be a vessel of wrath. (as ellicwhere he expoundeth) *in for a man to be for his sinnes appointed to punishment, who was created for the God of nature.* Therefore who may doubt that it pertaineth to Gods ordination? So Fulgentius saith: *Whereunto God predestinated the vessels of wrath, thereunto he made them, that is, saith he, to destruction and not to sinne.* Let those whom this speech offendeth, marke these things concerning the vessels of wrath prepared of

*Lib. 1. de nupt.
& concup. ad
Ruler, cap. 16.*

The vessels
of wrath
are vnder the
deuill, yet God
made them
for himselfe
and he doeth
vse them to
good purpose.

What it is to
be a vessel of
wrath.
Epistle 105.

Ad Monimum.
Marke this
whereunto
vessels of
wrath are
made.

of God for destruction. But therefore it offendeth them, because they vnderstand it amisse, as though it were concerning sin it selfe and not as touching the punishment for sin. In which sense we also confesse that God doth not make vessels of wrath but find them rather.

CHAP. IX.

Answers to certaine exceptions.

THese things might suffice for this place for the defence of Gods free election, whereby out of mankind freely, and according to his owne power, he chooseth some to eternall life, and passeth by others without any respect, either of worthines or vnworthines of workes in the men themselues. But because a deceitfull minde, that flieth the trueth and yet cannot auoid it, seeketh many craftie shiftes, and wayes to escape, we must answer to certaine exceptions, before wee proceed to other proofes out of other places of the Scriptures.

Erasmus in his booke that hee made of freewill, (against which Luther sharply opposed himselfe) seeing the disputation of the Apostle concerning Iacob and Esau to stand against him, excepted, that the Oracle of God Gen. 25. *The elder shall seure the younger*, pertained not vnto the saluation of a man, but vnto a temporarie thing: and that God is able of his own free will to appoint, that a man should become a seruant, and poore, will he, nill he, and yet be not reiectd from eternall saluation. And with the same purpose hee wresteth that place of Malachie, that Paul alleaged, *Iacob I haue loued, and Esau I haue hated*: that the Prophet doeth not seeme to speake of that hatred, whereby a man is dampt for euer, but of a temporary affliction only of Esau his posterity, that their countrey should be wasted, without hope of repairing. But hereto tende these exceptions, as though Paul vnfaithfully (which God forbid) cited the Scriptures, or els produced those things for testimonies, that could make little to his purpose. As Erasmus was not ashamed to referre to this place, that,

The exceptions of Erasmus against the former doctrine, by perverting the places of Gen. 25. & Mal. touching Iacob and Esau.

An ill speech
of Hierome.

that, which Hieronyme elsewhere too proudly surely, and vnchristianly, yea, prophanely writeth, that in Paul those things disagree, which are not repugnant in their places. Which thing if it be true, the Apostle abused the simplicity of the vnskillfull, as wicked Prophezie reprocheth him.

Answer.

The elder shall
serue the younger.

But to the point. First it is answered by granting that albeit prophetical testimonies should speake onely of corporall things which is not true: yet that could nothing at all hurt Pauls purpose or ours. For the weight of the argument lyeth herein, that Iacob through the onely grace of the caller attained to that place, whither Esau did not attaine, neither came it to passe by the merites of the one or the other, that the one should be preferred before the other, and should bee deputed to Lordship or seruitude, to loue or hatred.

Here it maketh no great matter whether wee vnderstand the wordes of the oracle concerning spirituall Lordship and seruitude, or corporall. Which thing in like maner is of force touching loue and hatred. If we please to vnderstand the saying concerning temporal Lordship and seruitude, as far forth as the Idumeans, who were to come of Esau, were in subiection in the time of Dauid and Salomon: albeit that sense and meaning bee very slender, yet the argument will bee strong from the lesser after this sort: If it came to passe not for the merites of the one or other: that the posteritie of Iacob had dominion ouer the posteritie of Esau, but because it so pleased God: how much more ought wee esteeme the calling of some before others vnto true Lordship, and a heauenly kingdom by the onely grace of the caller, and not by workes?

Argumentum a
minori.

Secondly it is euidently prooued out of the very text, that the Prophet in that saying: *The elder shall serue the younger*, speaketh not of temporall things onely. For thus stands the Oracle Gen. 25. *Two people shall be diuided out of thy wombe, and one people shall overcome the other, and the elder shall serue the younger*. Here manifestly two people are discerned: y one is receiued into the grace of God, although it be the younger, that it may be Gods people, as it was prooued by the cūent it selfe: the other is repelled from that grace. But to be taken
for

for the people of God, or not to bee taken, pertaineth not to temporall good or euill things onely, but to all things. For our God is not onely the God of temporall things, but of all things: whereupon the Psalmographe praiseth that people to bee happy, to whom the Lord is God. And that is the meaning of the prophetic, that the posteritie of Iacob, and not of Esau was chosen of the Lord, wherein his Church should be, and the true worship of God his worde, blessing, promise of Christ, his spirit, and eternall kingdome: which thing also the Scripture afterwarde more largely confirmeth, where it describeth how Iacob is blessed, and that he receiueth both the promises and the kingdome: for hitherto tendeth Isaaks blessing pronounced vpon Iacob, Gen 27. not that the holy Patriarche would include the hope of his sonne in the worlde, to wit, a heauenly: but that hee might testifie towards him the fauour of God in all things, and might make him that prince, and head ouer a holy and an elect people.

Psalm. 144.

The true meaning of the prophetic of Iacob and Esau.

The blessing of Iacob.

All which things Paul briefly declareth, sending vs to Moses that handleth these things more fully: so that we may say, that the testimonies which Paul citeth, doe disagree more strongly in their places, than in Paul.

To the same end pertaineth the saying of Malachie, which Paul ioyning with the former, sufficiently testifieth that one meaning is to be sought for in both. He saith therefore: *Iacob I haue loued, but Esau I haue hated.* Wherein is signified, that God of his free loue hath so seuered Iacob from Esau, that in his posteritie the Church should be conserued and continued: and that God also made knowne his loue towards the Israelites, by giuing them that good land, and by the restoring of the people into the same out of the captiuitie of Babilon, when no such thing happened to Esaus posteritie. Let those things be compared with these, which Moses Deut. 7. 6. inculcath of the election and loue of Israel. And whereas we say that Iacobs seede was chosen to be the Church, the Idumeans and other nations reiectd from that dignitie; it must be vnderstood for the time of the old Testament, and that indefinitely

Iacob I haue loued.

*Thes. 644. &
sequent.*

*Acts 14. 16.
Ephes. 2.*

definitely as of the body of γ people, & not of euery one that should come of Esaus posterity or of other nations. Which thing while Huber obserueth not, hee faulteth here fouly in wresting certaine sayings of Beza, as though no man, but one carnally comming of Iacob, could be saued in olde time, or as yet may. What shamefull dealing is this? what pleasure of falsly accusing a man? Why doth he not faine the same thing in Paul? For he saith, *that the Gentiles were strangers from the covenants of promise, hauing no hope, and being without God and Christ.* But both these answeres already brought are Luthers confuting Erasmus, so that it is maruell that any Lutherans shuld be found, who rather than they would yeeld to the trueth, would seeke after Erasmus his shiftes & meanes to escape, and would not rest themselves in Luthers sounde answeres for the trueth. He surely, whom wee mentioned euen now, heates himselfe and laboureth, how he might shewe that Iacobs dominion, loue, & blessing pertaine to corporall and temporall things, and not to spiritual and eternall, which thing by Luthers iudgement is not true.

*Hubers excep-
tions.*

*Thes. 635. &
sequent.*

The same person vrgeth this also, (to the intent wee may seeme not onely to match but to surpasse the industrie of Erasmus in seeking shiftes to escape,) that Iacob and Esau are not opposed as two singular persons, but that the posteritie of these twaine collective are noted. Neither that onely, but also by the name of Esau he comprehendeth all nations, and thus expoundeth: *I haue hated Esau*, that is, *the Gentiles*, *I haue loved Iacob*, that is, *the Iewes*: that the sense may be, that free and iust will of God the Israelites in olde time were beloued and chosen to be the people of God, the Gentiles being ouerpasse and left out: as on the contrary, in the time of the new Testament the Gentiles were elected to this end and the Iewes reiected. Whereof hee laboureth to inferre, that Paul doeth not entreate of precise election or reprobation to life or death eternall.

Answer.

I answer: Concerning the antecedent, we easily graunt, that vnder the name of Iacob and Esau, the posteritie of both is to be vnderstoode: neither doe our writers dissemble it, so that

that there was no neede for the aduersarie almost in 50. propositions to set himselfe on worke about this, that is not in question. But granting that, we deny the consequence. For this is the Apostles meaning, and hitherto be ay meth, that for all the vnbelief and abiection of the greater part of the Iewes, God doth not cast away his people, whom he foreknew, but saue them according to the election of grace, as chap. 11. Rom. in plaine words that distinction is expressed. So he considereth a double election of Israel: one generall and externall, wherby the whole carnall Israel being separated from other people, was consecrated to bee the peculiar people of God: of which election we reade Deut. 7. and elsewhere often. For he vouchsafed all the Israelites alike the same testimonies of his grace, to wit, his word and Sacraments. The other a speciall and secret election, included in the generall: when God of his meere grace according to the hidden counsell of his will chuseth for himselfe, and reserueth to saluation whom pleaseth him, out of the number of the children of Israel, that was as the sand of the sea. These things are plaine by the order of Pauls discourse, and by the distinction set downe in the beginning, to wit, of the children of the flesh, and of the promise. *For all (saith he) that be of our father Israel, are not Israelites, neither are all therefore sonnes, because they are the seede of Abraham, but in Isaac shall thy seede be called: that is, they that are the children of the flesh, are not the children of God: but they that are the sonnes of promise, are counted for the seede.* He calleth them the children of the flesh, that come of Abraham according to the succession of the flesh, who had already an excellent prerogatiue about other people & tribes for the grace of the couenant among that people. But hee calleth them the children of promise, who were freely given to Abraham by promise and faith, in whom a farre more excellent dignitie and grace of God did raigne and flourish. And such truly are of the Iewes and Gentiles: but now we speake peculiarly of the Iewes.

But this spirituall election seemeth cannot bee proued by testimonies touching the generall election of Israel, and the generall

A double election of Israel.

Generall.

Speciall.

The sonnes of the flesh.

Children of promise.

Obiection.

generall reiection of the Ismaelites, Idumeans, and other nations.

Answer. 1.

Answer. It may truly, albeit not the same way, so that we may without any difference take the one for the other. But thus proceedeth the Apostles reason: Seeing by a free promise Isaac was preferred before Ismael, and Iacob before Esau, that from them a chosen issue of Abraham might flow, and Gods Church in the earth: and that Ismael & Esau might feuerally haue their nation also, but a stranger frō the Church: It is no marueile if God out of Israel chuse vnto himselfe at

Answer. 2.

his pleasure such as he thought good to saue. Againe some answer, albeit the propheticall testimonies be properly to bee vnderstood of the posteritie of Iacob and Esau after the foresaid maner: yet it is not amisse, if in the very persons also of Iacob and Esau, as in the heads of this double posteritie, wee say, that an example of particular both election and also reprobation was set forth. Certainly Augustine a writer of an exquisite iudgement, and greatly busied in this matter, thinketh that Esau was reiected from the grace of saluation, whereunto Iacob was elected. His words are: *Esau had not*

Ad Simpl. lib. 1.

the mercie, through which Iacob was made good, that he also by it might be good. And by and by: This mercie was withdrawne from Esau, (saith he) that he should not so bee called, that he should bee inspired with faith in his calling, and beleeuing might worke well. What? doth not the author to the Hebrewes very confidently seeme to censure Esau? But it is nothing materiall scrupulously to search out whether hee were saued or perished, seeing the trueth of predestination euen without this may be defended.

CHAP. X.

Other proofes of free election.

THese things being thus set downe to auoide the subtile arguing of the aduersaries, let vs proceede to other testimonies of the Scriptures, wherein is proued the free election

tion of such as shall be saued according to the most free wil of the chuser.

Rom. 11. there is a most manifest place. The Apostle saith: *The 1. place, That God did not cast away his people, whom he foreknew: that* Rom. 11.
 is, predestinated: for difference sake from the carnall Israel, which also was the people of God by outward calling. For that absurditie seemed to follow, if the Iewes should bee cast away for vnbeleefe, that God seemed to renounce his owne people. Here Paul distinguisheth betweene the people of God *called*, and *elected* (or as he himselfe calleth them) *fore-knownne*: meaning the knowledge which is ioyned with approbation, according to which they are called foreknowne, whom God receiveth, & whom he hath separated as his own to be saued from other multitudes of men. Otherwise if the phrase should bee meant of bare knowledge, that restraint were in vaine, seeing euen such as shall be damned cannot auoide the knowledge of God. And that hee might shew whom he calleth *foreknowne*, he added, by the example of the times of Elias, that among the vnbeleeuing and obstinate people there was a *reseruation made according to election*. And by and by hee saith: *Israel obtained not that which hee sought for: but the election obtained it, and the rest were hardened*. Therefore in this election and in that reseruation, which is made by the election of grace, hee would haue a people to be meant, whom therefore God had not cast away, because he foreknew them, as Augustine at large expoundeth. De bono perse-
uer. cap. 18. But what saith he further of that election? what cause thereof doth he assigne, beside the meere grace of the chuser? For he saith: *So at this time also there is a reseruation made according to the electiō of grace*, that is, free election, after the Hebrew phrase. *And if it be of grace, it is not now of workes: els grace is no grace: if of workes, it is not now of grace, els worke were no worke*. Nothing could bee spoken more roundly to exclude all respect of workes in men.

There followeth now a notable place to the Ephe. 1. *Blessed be God the father of our Lord Iesu Christ, who hath blessed* The 2. place,
Ephes. 1.
us with euery blessing in the heauens in Christ, as he chose us

in

in him before the foundations of the world were laid, that wee should be holy and without fault before him through loue. Who hath predestinated vs to be adopted for sonnes through Christ Iesu in himselfe, according to the good pleasure of his will to the praise of his glorious grace, whereby he hath freely accepted vs in that his beloued.

- 1 First of all it is manifest, that nothing can be set downe as the cause of predestination, that is, the effect of predestination, no not surely as it is in the foreknowledge of God. But Paul witnesseth, that whatsoeuer will or good worke is in man, is the effect of predestination. For hee chose vs not, because either we were, or would in time to come be holie, but that we should be holy and without spot before him. Therefore no good thing in man, although it should bee meant as it is in the foreknowledge of God, can be the cause of predestination, or election to life eternall.

- 2 Beside this argument, which is the principall out of this place, there be others also. Let the second argument then be from thence, that the Apostle testifieth that *we are elected in Christ*. They that are chosen in Christ, are chosen doubtles not of their works, or for any respect of their worthines properly. For so they should be said to be elected in themselves, and not in Christ.

- 3 Thirdly, we are elected being not as yet borne, yea before the creation of y^e world, whē we had done neither any good nor euill. Neither can that shift haue any place, touching the foreseeing of some good in vs, because, as I also aboue mentioned, and the precedent words of the Apostle did confirme; no good could be foreseene in vs, but what was prepared of God by the grace of predestination.

- 4 Fourthly, the last end of our election is the acknowledging, and setting forth of the glorious grace of God, by which he doth freely make vs acceptable vnto himselfe in that his beloued. But this end God could not obtaine, vnlesse election were euery way free. For wittily and truly saith Augustine:

A fine saying:

It is not grace any way, if it bee not freely bestowed euerie way.

Fifthly,

Fifthly, Paul expressly assigneth the cause of our predestination, when he saith: *He hath predestinated us according to his good pleasure*: he doth not say, according to y^e purpose of our will, as though God did respect our future good works, or the consent of our will vnto his offered grace, or else the good vie of our freewill, or such like thing in our selues. The Greeke words are very significant, *κατὰ τὴν ἰδίαν τὴν ἐκλογὴν αὐτοῦ*. Wherefore to such as aske the question, why hath God chosen these men, and not those, the answer is most true and good: because it so pleased him. As Christ alleadgeth no other cause of the Gospell hid from the wise, and reuealed to babes, but the good pleasure of the father. And surely if we diligently consider in the Scriptures, what things are taught of the cause of predestination, we shall see them come for the most part to these heads: namely, *To the good pleasure and will of God*, which two words are ioyned together, Eph. 1. *To his purpose, that is, according to election*, Ro. 9. *To his power also*, as the Apostle saith, *Hath not the potter power?* Lastly, *vnto the mercie and loue of God*: when he saith, *It is not in him that willeth, nor in him that runneth, but in God shewing mercie*. And, *Iacob I haue loued, but Esau I haue hated*. But concerning workes done, or to bee done, the Scripture speaketh not a word in this matter, but alwaies to exclude them, as from vocation and iustification, so also from election.

Why God chuseth this man, and not that?

Furthermore, hitherto tendeth that which the Lord saith, The 3. place. *Ioh. 15. Ye haue not chosen me, but I haue chosen you*. And we had chosen him, if according to our faith, or good will, election had bin. If we should be chosen of God, saith Augustine, *De predest. sanct. cap. 17.* because he foresaw that we would beleeue, and not that he himselfe would make vs faithfull, doubtles we our selues should first chuse him by beleeuing in him, that wee might deserue to bee chosen of him. He taketh away this altogether, who saith: *Ye haue not chosen me, but I you*.

CHAP. XI.

Of the cause of reprobation.

*Aug. hom. in 1o.
38 & epist. 106*

The cause of
reprobation, is
the will and
good pleasure
of God, and
not foreseene
vnbelleefe, or
finnes.

The 1. reason.
*Rom. 8.
Ephes. 2.*

1. Cor. 4.

Make this.

*Aug. ad Simpl.
lib. 1.*

The 2. reason.

IT sufficiently then appeareth by so many proofes alleaged, that God elected his Saints in Christ vnto eternall life, not for any workes, or through foreseeing of their faith: but according to the purpose of his own will, of meere grace, *which doth not finde, but make them to be elected*, as the ancient saying is. And albeit wee seeme with the same labour not obscurely to haue touched, what must bee held concerning the cause of reprobation: yet to make the matter more cleere, wee thinke good leuerally to declare, that the cause of reprobation consisteth not in the future vnbelleefe of the reprobates, or other finnes, which God foresaw, but in the will of God himselfe, chusing whom he pleaseth, and reprobating whom hee pleaseth, by his will, which is surely remote from our senses, yet most right, and to bee adored rather than curiously searched into.

For if finnes were the cause of reprobation, wee had all been reprobates: seeing all of vs are vnder sinne, the children of wrath and eternall death, that such election should adopt, as abdication doth refuse. And albeit the grace of the Mediatour bee offered vs in the Gospell, yet it is Gods gift, that we begin to haue faith, and doe hold it vnto the end. *For what hast thou that thou hast not receiued?* Why then is this mercie withdrawne from the reprobates, that faith is not inspired into them? Is it, because they will not? No. For so on the contrary the elect should therefore beleue, because they are willing: and so God should not give them faith but they by being willing should bestow it on themselves, and should haue some thing that they had not receiued.

Further, if wee should consider reprobation to flow from vnbelleefe, or from malice foreseene, it wil necessarily follow, that election dependeth on faith or workes foreseene. This reason is Augustines, but that he speaketh particularly of Iacob

Jacob and Esau: If (saith he) we graunt, that Esau was not ha- *Aug ad Simpl.*
 ted but for the desert of vnrightheousnes, it followeth that Jacob *lib. 1.*
 was loved for the merit of rightheousnes: Againe, If because
 God foresaw the future euill workes of Esau, therefore he pre-
 destinated him to serue his younger brother: euen God prede-
 stinated Jacob therefore, that his elder brother should serue
 him, because he foresaw his future good workes.

Paul doth alike speake of both: *While the children were yet* *The 3. reason.*
unborne, when they had done neither good nor euill, that the
purpose of God might stand sure according to election, not of
workes but of the caller it was said: The elder shall serue the
younger. These words Augustine weighing, expressely writ-
 teth in the foresaid place: that Esau was reiected for no de-
 sert because both he was unborne, and also had done nothing, no
 not in the foreknowledge of his future euill will: because so
 Jacob also had been approued by the foreknowledge of his fu-
 ture good will, and in vaine it should bee said, Not of workes.
 The same things he writeth ad Laur. cap. 98.

The obiection that the Apostle moueth: *Is there there-* *The 4. reason.*
fore vnrightheousnes with God? and the answer to that obie- *Rom. 9.*
 ction, and also the parable of the potter, of his owne power
 and will making vessels to honour, and vessels to dishonour,
 fully confirme our opinion: that as wee can assigne no o-
 ther reason of the election of the one, so of the reiection of
 the other, but because it so pleaseth God, for the manifesta-
 tion of his mercie or iudgement.

Hereunto may be added the case of innumerable children *The 5. reason.*
 without the Church, who are preuented with death, before
 they haue the iudgement of reason, and cannot bee iustly re-
 proued for the neglect of helping grace. If such as dissent
 from vs be asked concerning these, whether they thinke that
 none of them doe perish, they dare not I suppose denie: If
 they perish, they are reckoned among those whom God hath
 reiected: yet he could foresee in them no contempt of grace,
 seeing they should not haue it, yea he foreknew rather that
 they should not contemne grace.

Neither doth that deuice any thing helpe them, that God

saw what they would doe if they had recovered. For God in punishing and pardoning respecteth not what any man would doe, but what good or euill he hath done in his body. Thus it is manifest, that the reprobation of the vngodly, no lesse than the election of the Saints dependeth vpon the only will of God, and not vpon the foreseene good or euill wils of men.

Augustine and many other writers, auouch and maintaine this doctrine of reprobation.

Neither is it materiall, that some persons defame this doctrine by this or that name, and endeouour to make it odious. It is the doctrine of the Scriptures, and defended by Augustine constantly as we see, according to the Scriptures. As also by Hilarie, Prosper, Primasius, and others, who long agoe well perceiued the naughtines of the Pelagian spirit. Prosper words out of his epistle to Augustine of the remnants of Pelagian heresie, are: *That according to Gods purpose before the world, there was made a difference betweene them that were to bee elected, and reiected, and that some were created vessels of honor, and others vessels of dishonor, according to the good pleasure of the creator.* And againe he saith; *that God according to the purpose and counsell of his owne will, in his secret iudgement, but yet in a manifest worke, made one vessel to honour, another to dishonour: whereas no man is iustified but by grace, and no man is borne but in sinne.* And this (saith he) *they of necessitie graunt that confesse that all good merits are prenent by grace, and by it haue this free gift, that they might be.*

Rib. diff. 41.
Thom. part. 1.
9. 23. § in 9.
ad Rom.

Neither is the doctrine any other of the Master of Sentences, as they call him: for he saith, *He chose whom it pleased him, of his free mercie, not because they would be faithfull, but that they might be faithfull.* So also he reprobated whom he would, not for future merits, which he foresaw, yet in most upright trueth, and beyond our understanding. The same opinion Thomas Aquinas, and other Schoolemen of no obscure account doe follow, and doe confirme it with strong reasons.

Looke also Luthers iudgement in his booke of seruile will, where, vpon the place of Malachie hee boldlie writeth these words

wordes: Eternall and vncchangeable is the loue of God, eternall is the hatred of God towards men, before the world was made, not onely before the merite and worke of freewill. And he manifestly reiecteth it as a fained thing, that God should bee said to hate them while they were yet vborne because hee forcknewe, that they would commit things worthy of hatred. Neither is this anie hindrance, saith he, because we reade that the Iewes for the merites of their vbeliefe were cut off from the olime tree, and that the Gentiles were grafted in by faith. We knowe that men by faith are ingrafted, and by infidelity cut off, and that they are to be exhorted to beleene least they be cut off. But we dispute not what followeth beleeuers or vbeleeuers, but by what merite, by what helpe doe men attaine to faith, whereby they are ingrafted, or to vbelief whereby they are cut off. This merite Paul describing vnto vs teacheth, that by no worke of ours, but by the onely loue & hatred of God it commeth to passe. All these words are Luthers.

Luther. de ser.
uo arbitrio.

ROM. II.

The very poynt
of the contro-
uersie of pre-
destination.

The same man afterward vpon the similitude of the potter and claie, answering the cauill, that this potter (as Erasmus in his *Diatriche* did interperet) maketh a vessell, to dishonour through precedent merits, as he reiecteth the Iewes for vbeliefe, and receiued the Gentils for their faith: If God (saith he,) do thus, why murmure they, and find themselves grieved? why saie they, wherefore doth he complaine? who shall resist his will? what neede had Paul to repressethem? further, where is the power that the potter hath to doe what he will, if being subiect to merites and lawes, he is not suffered to doe what he will? for the respect of merites fighteth with the power and libertie to doe what he will, &c.

Marke this wel

Therefore what vnreasonable dealing is it? and what enuie against the truth, to cast in our teeth Calvinisme, because we auouch, that neither the righteousnes nor maliciousnes of men, but the secret will of God is the cause why grace plucketh some out of the common destruction, whereunto we are all subiect by nature, and doth not plucke others? If this be Calvinisme, what shall be done to Luther, to saie nothing of the auncient writers?

The flanders
of Hub. thes.
350.

Zanch de nat.
Dei. fol 669.
Vrsi. ad mon.
Neost. pag. 113.
Bez. resp. 2. ad
Col. Momp.
fol. 223.

Note.
God decreed
to condemne
none but for
sinne.

The decree of
predestination,
and the execu-
tion of that
decree.

Expos. in 9. ad
Rom.

Eckius in Chry-
sopass.
* Quantum ad
connotationem.

Yet it is to be obserued, that we doe not maintaine, as our aduersaries spitefully doe imagine of vs: *That no man is condemned for finnes or unbeliefe as the foregoing cause.* We teach the contrary, and our men with one consent haue alwaies taught, that God taketh punishment of none, and no man shalbe damned of him, but for sin. For punishment hath no place but in respect of sin.

Moreouer this is also true: That as God damnneth not anie but sinners, and such as deserue damnation for sins, so also he hath not decreed to damne anie but for sin. For whatsoever God doth in his time, also he determined fro euerlasting to do after the very same way, as it is done. Therefore because he damnneth the reprobates, and wil damne them for sins, doubtles he also decreed from euerlasting to damne them for sins. And from hence againe the deprauing of our doctrine by the aduersaries appeareth, when they saie that wee teach, *that God without respect of sin, of his sole and absolute will, hath appointed some men to damnation.* Yea Gods decree is of the condemnation of sinners onely, and that for sins.

But seeing wee bee all sinners, and worthy of damnation, why God hath predestinated these men to bestowe vpon them freely glory, and hath predestinated others to bee punished in his iust iudgement for sins, hereof wee haue no cause to alleage, beside the alone, and that free and iust wil of God. This very thing is meant by the distinction that some make, betweene the decree of predestination, whereof there is no cause but the will of God, and the execution of the decree, the cause whereof be the sins of such as shalbe damned. From the meaning of which distinction, that which Thomas writeth, doth not disagree: *That the prescience of finnes may be called some reason of reprobation in respect of the punishment, which is prepared for the reprobates, to wit in as much as God purposeth to punish the wicked for sins, which they haue of theiues and not of God.* And according to Richard, (as Eckius reporteth) *The merites of men are the reason of reprobation, in respect of that which is notorious, which is temporall hardening, and future damnation: but (saith he) there is no reason, to wit,*

in man, of the preordination unto that damnation.

Calvin respecting the same thing, graunteth that the next cause of reprobation is, that wee are all accursed in Adam, by native corruption, which is dispersed throughout all mankind, which is sufficient unto damnation. As Esau (saith hee,) was worthily reiected, because naturally hee was the child of wrath: yet Paul auoucheth that without respect of ante fault or vice, his condition was worse than his brothers, that we may learne to rest in the naked and simple good pleasure of God. What neede many wordes? whom God hath reprobated, therefore he hath reprobated because he would. But he hath reprobated, that is, foreordained to inflict iust punishment for sinne. As Augustine also is rightly vnderstood when he saith, that God maketh some vessels of wrath according to merite, (for naturally we are all the children of wrath) & others vessels of mercie according to grace.

Comment in 9.

ad Rom.

Cont. duas epist.

Pela. h. 1. c. 20.

CHAP. XII.

A confutation of certaine obiections against the expounded doctrine of the cause of Election and Reprobation.

BUt the greatnes of the question which wee handle, troubleth the senses of men that too proudly reason of the wil of God: whereby it commeth to passe, that many obiect manie things against this height of the diuine mercy and iudgement, whereby, when there is no diuersity nor difference of merites among men themselues, one is predestinated, that he might be seuered and chosen out of the masse of perdition, and be made a vessell for honor, and another is reprobated, to be a vessell for dishonor.

First the very name of Election seemeth to be against it. For Election specially is made in respect of some qualitie, whereby one excelleth or seemeth to excell another. So wee are wont in chusing to preferre faire things before ill fauoured, fit things before unfit, and more profitable things before such as bee lesse profitable.

profitable. Therefore it seemeth that we must say, that God also respected something in the elect, for which cause hee preferred them before others.

Answer.
Esa. 55.

Election and
loue in God, is
farre otherwise
than in men.

The thoughts of God are not as the thoughts of men, neither his waies as our waies, saith the Lord. Wee men are wont to chuse after the aforesaid manner: but election and loue are farre otherwise in God than in men. For the will of man is moued to loue by beholding of some good in the thing loued & in respect of some good (as it is said) true, or els in appearance, it preferreth y^e thing it chuseth before another, and counteth it deare. But the will of God is the cause of al goodnes in the creature: and therefore God loueth man not for any good thing that he can chuse in him, but rather because he loueth him, therefore in chusing he preferreth him before others: to wit, by willing that good to him, which hee willeth not to another. *For to loue is to will good to a man.*

What it is to
loue,

Obiection. 2.

Secondly the Apostle saith, 2. Timothie 2. *In a great house there be not onely vessels of gold and siluer, but also of wood and earth: and some surely to honour, others to dishonour. If therefore a man shall purge himselfe from these things hee shall bee a vessell for honour, sanctified and fit for the Lords vse &c.* Therefore that we may bee vessels for honour or dishonour, elect or reprobates, it dependeth on our selues,

Answer.

But doubtles, they that abuse this place, must needes first with Sophysters and the enemies of grace also maintaine, that the clenſing of a man consisteth in the strength of free will. For as long as it is the benefite of grace, it abideth to be the effect of election, (whereby vessels for honour are made) and by no meanes can be the cause of it. Further the consequence is denied, because in that place he handleth not the cause of predestination, as Ro. 9. but onely a marke is taught, whereby we may know the elect and the Saints: *which is a sincere and constant confession of Gods name, and a studie of righteousness:* For the Apostle preuenteth the offence that might arise of the Apostacy of Hymeneus, and Philetus, men of great worth as they had been esteemed, and sheweth to the comfort of the faithfull, that the elect cannot perish, but that they bee knowne to God, and not to vs, vnlesse it be by
the

The true sense
of the Apo-
stles words be-
fore.

the effects, and by that that followeth, (as wee speake) according to the rule; *Let every one that calleth upon the name of the Lord, depart from iniquitie.* Therefore it is our part to perseuer in a true confession, to embrace righteousness, and not to ioyne with the teachers of errors, and other wicked men, that we may be, that is, in very deede may testifie, that wee are the vessels of honour.

We are commanded, 2. Peter 1. *to make our calling and election sure: to wit, by good workes,* as some Greeke and Latine copies haue it added, and the sense of it selfe requireth it. The 3. obiection.

The argument will be such as this is:

That is the cause of election, whereby it is made strong and sure.

But election is made sure by good workes.

Therefore good workes are the cause of Election.

It is answered, in respect of God, election is firme in it selfe, or in the purpose of God the chuser: because as the Apostle witnesseth, *the foundation of God standeth sure, and his purpose according to electiō abideth not of workes, but of the caller.* Answered. 2. Tim. 2. Rom. 9. But in respect of vs, election is made sure by good workes, as by the effects. For, because we be elected, that we may be holy and blamelesse, not without cause is holinesse of life accounted the triall and declaration of election.

And this is the meaning of Peters wordes. From whence an answer is apparant vnto the first proposition of the argument by a distinction: By what thing election is made sure, to wit, in respect of God, that thing is the cause of election. But by our good workes election is made sure not in respect of God but of vs, as by the effect and the signe, as it is sayd. So faith, so iustificatiō, so the inheritance of eternal life are made sure vnto vs, by the ready and vnfained study of good workes. Neither yet are good workes therefore the cause of faith, and iustification, but the effects of them, and a signe of eternal life freely to be given by and for Christ. And generally, whatsoever confirmeth another thing, ought not forthwith to be counted the cause of it.

We are expressly said, *to be elect. d according to the foreknowledge*

The 4. obiection.
Answered.

knowledge of God the father. 1. Peter 1. Well: but not according to the foreknowledge of our faith, or of workes, or of any thing inherent in vs. But God who knoweth all things from euertlasting, when as yet wee were not, chose vs according to his foreknowledge, whereby hee knoweth all his future workes, and hath disposed them from eternitie.

Ans. 15.

The first objection.

Answer.

The decree of election how farre absolute or not.

To be chosen in Christ, what it is.

The sixth objection.

Answer.

We are elected in Christ, saith the Apostle, Eph. 1. Therefore we are not elected by any absolute decree, or mercie of God, but limited and described in Christ. I answer, there is deceit in the worde *absolute*. The decree and mercie of God, according to which hee chuseth some out of mankind that shal certainly be deliuered, may be called *absolute*, as touching the cause, as farre soorth as nothing inherent in the elect themselves, can be the cause of either the decree or mercie: (against which the opinion of the Pelagians and Senipelagians, did set the foreseeing of workes, or of faith also, or vnbelieve:) but in the respect of the meanes, whereby he appointed to saue the elect in mercie, that mercie is wholly limited in Christ the Mediator, by whom God decreed to saue, whoe soeuer are saued. Therefore the meaning is: *He hath chosen vs in Christ*, not as being in him, or would be afterward as of our selues, but that we might be in him, and by him might be saued. And so Paul himselfe expoundeth: *He hath predestinated vs, that he might adopt vs for sonnes thorow Christ Iesu, and that according to the good pleasure of his will*. And this very thing is also in force concerning reprobation: that God neither destroyeth nor hath purposed to destroy the reprobates by absolute iustice, to wit, without their desert: but whom he destroyeth, he destroyeth, and hath purposed from euertlasting to destroy for sinnes.

That which is the cause of iustification, the same is of Election: and that which is the cause of damnation, is of reprobation: But the cause of iustification is faith concurring with the mercie of God and apprehending it: and the cause of damnation is vnbelieve despising the grace of God offered in Christ, and other sinnes, Therefore &c. I answer: there is a fault in the *Minor*. They that be iustified be elected surely, so that wee may

may in iudging by that which is later, determine, that doubtlesse they are elected, who by faith lay hold vpon the mercie promised for Christes sake, and doe not cast away that confidence vnto the end. But it neither ought nor can be granted that the next cause of iustification and election is one and the same (such as faith is in the matter of iustification.) For iustification is the effect of election, as euen faith it selfe, whereby wee are iustified, according to the saying: *Whom he hath predestinated, them hee hath called, whom hee hath called, them also hee iustified.* Againe, *As many as were foreordained to eternall life, beleened.* And now it is manifest, that the cause of the cause, that is, election, is also the cause of the effect, or the thing caused, (as they doe say,) to wit, of iustification, but not contrariwise: because one & the same thing should be the cause of it selfe. Wherefore the very effects of election may be so ordered, that one is the cause of another, as faith of iustification, iustification of glorification: but no effect of election can be considered as the cause thereof; and by consequent faith, seeing it is the effect of election, cannot be thought to be the cause of it as well as of iustification. The same wee may iudge of vnbeliefe and other sinnes which al-
beit properly they are not to be called the effects of reprobation, yet the effect thereof is Gods forsaking, after which vnbeliefe and other sinnes doe follow.

Rom. 8.
Act 13.

This whole answer is confirmed by those things, which before in the 11. chapter are recited out of Luther concerning the Iewes, that were through vnbeliefe cut from the Oliue tree, and the Gentiles grafted in the same by faith.

The effect of
Reprobation
is Gods forsaking, after
which follow
vnbeliefe and
other sinnes.
The 7. obiection.

The seuenth obiection is like vnto this. *We must iudge of Predestination neither by reason, nor by the law, but by the Gospel: But the Gospel witnesseth that the beleeners are receined in to grace, & saved, and thereby are elect: & on the contrary, that vbeleeners and such as continue in sinnes are damned, and thereby reprobates. Election therefore and reprobation depend on faith or vnbeliefe of men.* But there is more in the conclusion. For the *Minor* affirmeth nothing of the cause of predestination, but sheweth only this, that by the marke of faith

Answer.

or finall vnbeliefe, the elect or reprobates are discerned. Whereupon this only followeth, that we must iudge also according to this testimonie of the Gospel, who bee elected, who reiected. In the meane while the Gospel doeth not denie, but manifestly affirmeth, that faith, obedience, perseuerance, are the free giftes of God, and are giuen, or not giuen of him, to whom it pleaseth God according to his good pleasure: Mat. 11. vers. 25 and 13. 11. Iohn 6. vers. 44. 45. and 65. and 10. vers. 26. Ephe. 1. 8. 15. and the rest. 2. Tim. 1. 9. Heb. 8. 10. Ier. 31. &c. Hence in iudging according to the Gospel, we shall gather (as the Gospel teacheth a) man to bee saued or not saued: so God hath appointed from euerlasting to saue or not to saue him. But the Gospel not onely teacheth that a man is saued by faith, and doeth perish through vnbeliefe, but also teacheth that euen faith and other benefites, by which as by meanes man commeth to saluation, are giuen to some and not giuen to others of God, euen as pleaseth him. Therefore euen faith and such kinde of benefites vnto saluation, God hath decreed from euerlasting to giue to some men, and not to giue to others, euen as it pleased him.

A Syllogisme
proving by
the Gospel,
that God hath
decreed to
saue some and
forsake others,
onely of his
good pleasure
and will.

CHAP. XIII.

*A wicked eye without cause suspecteth
God of vnjustice.*

Obiection.

The reasons
of the obiection.

THat obiection now followeth, which arising from the rashnes, (that I may not say, the impietie) of humaine reason, greatly troubleth the mindes of the simple. And that is, that the wicked eye of mans wit suspecteth God of iniquitie, if without any merites of good or euill men, he chuse one, and refuse another of his meere will, for it seemeth vnjust in distributions, if wee distribute vnequally to them that be equall. But men, if we set aside the difference of merites, are equall. Therefore if without difference of merites, God doth vnequally distribute, chusing one, and refusing another, it seemeth that there is vnrighteousnes with him. Further how
shall

shall we defende the righteousnes of God, if of his mere will he hath predestinated so many thousands of men, not moued with any merite or worke of theirs, vnto eternall torments. This seemeth vniust, cruell, and intollerable to iudge of God, and herewith so many and great men in so many ages haue been offended, and who would not be offended, saith Luther, when he had largely answered this very obiection. Concerning inequalitie, already before I haue answered, that it appertaineth to iustice, in those things that be distributed of duty, that vnequall things be not distributed to them that be equall: but not in those things, which a man of his owne accord and of fauour distributeth without any iniurie of another. As that householder reproveth them that murmured: *Friend, I doe thee no wrong, take that thine is, and goe thy way. I will giue to this last, as unto thee. May I not doe what I will with mine owne? Is thine eye euill because I am good?* Let them therefore learne to restraîne that wicked eye, who murmur against God as vniust, and an acceptor of persons.

De ser. arbit.
Answer to
the first reason
of the obiection.

But say they, it is an vniust thing, that in one and the same euill cause one man is deliuered, and another punished, because it is a iust thing that both be punished. Yea both are iust, whether the creditor require his debte, or forgiue his debter, so it be without defrauding any man: but it is vniust onely, to require that which is not due. Therefore *Let vs* (as Augustine godly aduise vs) *giue thanks to our Saviour, seeing that we see not that rendred vnto vs, that we knowe, in the damnation of the: but are like vs, to haue bin also due vnto vs. Neither let vs be vnthankfull, that our mercifull God* (according to his good pleasure, to the praise of his glorious grace) *hath freed so many from so deserved destruction, that if hee should deliuer none from thence yet hee should not be vniust.*

Answer.

August. epist.
105.

De bono perfect.
uer. cap. 8.

Further, as for the multitude of such as perish, I answered, that neither in respect of them is there any vnrighteousnes in God. For on whom there is no mercie shewed, them God indgeth, he dealeth not vniustly with them. And as undeserued grace is giuen to such as are freed: so no other but due punishment is rendred to them that are damned, that neither they

Answer to the
second reason.

*Enchirid. ad
Laur. cap. 99.*

Epist. 105.

De bono person.
cap. 8. epist. 106.De predest. &
grat. cap. vii.Ad Simpl.
lib. 1. q. 2.

Epist. 105.

can boast themselves to bee worthie, nor these complaine that they are unworthie. For because the whole lump is worthily condemned, iustice rendereth due dishonour, and grace bestoweth due honour, not through the prerogative of desert, nor by necessitie of destinie, nor by rash fortune, but through the depth of the riches of the wisdom and knowledge of God. If therefore Gods goodnes bee understood in forgiving debt, and his equitie in requiring it, there is no way iniquitie found in God. He commendeth mercie that is set free, and he that is punished blameth not indgement.

I will say somewhat more with Augustine. If mankinde, that at the first was created of nothing should be borne without the due originall of death and sinne, & yet the omnipotent creator would for ever condemne some of them to destruction: who could say to the Almighty Creator, why hast thou done thus? For he that freely gave them their being, when they were not, had power to appoint to what end they should be. Neither could the rest say, why should Gods will vary, all mens merits being alike? because the potter hath power of the clay. But now seeing iust punishment is rendered to such as shall be damned, and undeserved grace is bestowed upon such as bee saved; what man forgetting mans condition, may discusse the secrets of Gods minde?

Objection.

Answer.

But some man will say: Why will he in the same matter punish me rather then him, or free him rather than me? I answer, that it is in Gods will, and not in ours, as it is not in their will that bee debtors, but in his to whom a debt is due, that he either requireth, or forgiveth the debt. Hereupon Augustine; In Adam we all die, and we are one lump of sin, owing punishment to the divine and high iustice, which whether it bee exacted or pardoned, there is no unrighteousnesse. And it is an arrogant part in debtors to iudge, of whom it is to be required, and to whom it is to bee remitted. It belongeth to God to require it of whom it pleaseth him, and to forgive it to whom it pleaseth him, who doth not require that which is not due, neither forgiveth that which is none of his. The same writer elsewhere: Why God doth thou to one man, and otherwise

to another, his waies are unsearchable, and his iudgements past finding out: the great depth whereof we ought rather to reuerence, than curiously to search out, that wee may escape a dangerous downfall.

Therefore repressing the impudencie of this question, let vs say with the Apostle: O the depth of the wisdom and knowledge of God, how unsearchable are his iudgements, and his waies past finding out? Also: O man, who art thou that reasonest with God? Doth the pot say to the potter, why hast thou made me thus? Hath not the potter power over the clay? Neither let it grieue vs thus to stop the mouthes of exclaimers. For if they be not ashamed to gainsay not vs, but Paul; why should it irke vs to tell them this againe and againe, that the Apostle hath said? Augustine notably following the Apostle saith: Thou man, expectest from me an answer, and I am a man. Therefore let vs both heare him that saith: O man who art thou? Better is faithfull ignorance, than vndiscreet knowledge. Seeke for deserts, thou shalt finde nothing but punishments. O height. Peter denieth the these betwene. O the depth. Seekest thou a reason? I will bee abashed at the depth. Reason thou, I will marueile. Dispute thou, I will beleue. I see the depth, I cannot reach to the bottome. Paul rested, because he found a thing to marueile at. He calleth them iudgements unsearchable, and art thou come to seeke them out? Again, I confesse the counsell of God as a man, I cannot declare it. For with the Apostle Paul I know how to be astonied: O the depth of his wisdom and knowledge. To vs belong consideration admiration trembling, or exclamation, because we cannot pearce into them: but vnto him what? glory for ever and euer, whether it be concerning the vessels for honour, or vessels for dishonour.

And in this place wee must bee admonished, that in the things that haue been spoken, there is great reason rendered against certayne foolish men (whom the forenamed author often wipeth) who thinke, that the Apostle failed in his answer, and through want of rendering a reason repressed the boldnes of the gainsaier. For we are called back to the con-

Rom. 11.

How the mouthes of wicked men must be stopped about this doctrine.

De verbis Apost. serm. 20.

Marke this notable saying.

Serm. 54 de Temp.

Ad Iann. 2a. 99.

consideration

sideration of our capacitie, in brieve words surely, but such as bring great weight by aggrauating of names; when he saith: *O man, who art thou that reasonest with God?* man is opposed to God, and the clay to the potter. Likewise in that with trembling he crieth out: *O the depth, how unsearchable are the iudgements of God*, hee sufficiently declareth, that these workes of God may be secret, but cannot be vniust: because they bee his iudgements, who is iust, and iudgeth the world, and whose wil is so the chiefeft rule of iustice, that what thing soeuer he willeth, and doth, must therefore bee counted iust, because he doth it. For it is not lawfull to dispute of the diuine iustice according to mans iustice, or rather mans pride, that hath the name of iustice. For as Luther notably pro- ueth: *If Gods iustice were such, as could bee iudged to bee iust by mans capacitie, it were not diuine, and it should nothing differ from mans iustice. Further, seeing God is wholly incomprehensible, and inaccessible by mans reason, (for what is man compared to God? what is our power, knowledge, substance, and all that we haue to God?) it is meete, yea necessarie, that his iustice also be incomprehensible.*

Gods iustice
vniust to mans

*De seruo arbitrio,
circa finem.*

*De predest. &
gra. cap. 2.*

Wee must
iudge soberly
and reuerently
of the workes
of God.

*Lib. 2. contra
Marc.*

Wherefore Augustine not without cause saith: *Who is so mad, or rather, who is such a blasphemous to say that wee must dispute of the iustice of God by the rule of mans iustice? which doubtles is an enemy to Gods iustice, and is vniust. It is manifest, that euery thing that is howsoever iust, floweth from him who is most iust. Who then shall he bee, that hangeeth the wisdom of God (that abideth vniuersally, createth, gouerneth, and preserveth all things that bee) upon the pleasure of mans wisdom? Wee must not therefore reason as vaine man thinketh best, of that maiestie of the diuine wisdom. God must be adored, and not iudged, saith Tertullian, sharply reproving the controllers of the Deitie: saying, *Thus God ought not to be used, and for acher he ought to be. But the foolish things of God are wiser than men. And then especially is he great, when to man he is small: and most iust, when to man he is vniust,* saith he.*

But say they, all these things are true, and sufficient to defend

send the iustice of Gods election and reprobation, if we consider how God dealeth with vs by presupposing the fall of mankind. For whereas wee were all inthralld to eternall damnation, he can bee charged with no vniustice for deliuering some from thence mercifully, and punishing others iustly, as pleaseth him, because he may haue mercie on whom he will, and at his pleasure punish whom he will. But without the wil of God we had not fallen into that corruption, whereinto Adam caried all his posteritie headlong with himselfe. Why then is hee yet angrie? why doth he lay to mens fault, and punish in them thole things, that he hath necessarily imposed vpon them by his owne ordinance? For who may resist his will? Thus flesh concludeth, to excuse it selfe, and to lay the fault in God. And it is no marueile, for when Adam was corrupted, after whose image wee are borne, he did the same thing in Paradise. But faith and the spirit iudge farre otherwise.

The aduersaries defend Gods iustice in election and reprobation by presupposing of mans fall.

How the flesh concludeth thereof to excuse it selfe.

1. We may here retort againe that of the Apostle: *O man, who art thou that reasonest with God? Doth the pot say to the potter, why hast thou made me thus?* The iudgement of faith and the spuite,

2. All Christians confesse, that for the fall of our first parents in Paradise, sinne and death not onely temporal, but also much more eternall, haue iustly runne ouer all men. And against the prophanenes of the wicked, the Lord himselfe will maintaine sufficiently his owne iustice by making them to condemne themselves. Why contend we then of his vniustice, seeing his iustice is confessed? *Rom. 9.*

3. Man doubtles fell through his own fault, and not Gods. Which thing some going about to expound, flie vnto the distinction of *will* and *permission*: as though mankind fell in Adam, God barely onely permitting it, and not after any sort also willing it, without whose will yet, not so much as a sparrow falleth vpon the ground. The very word of *permission* I doe not reiect, which the Scripture also vseth: but I find fault with the expounding of it: because God permitteth not vnwilling but willing, whatsoeuer he permitteth. After another maner therefore, and that true and sound, doth Augustine shew,

The distinction of will and permission.

Matth. 10.

*De Correp. &
gra. cap. 11.*

How Adam
fell through
his owne fault,
and not Gods.

shew, how man fell through his owne fault, and not Gods: to wit, God, who made all things very good, had giuen man a good will, wherein he had made him righteous, and after his owne image: hee had giuen him also a helpe, whereby hee might continue in that image, if hee would. And that hee might bee willing or vnwilling hereto, he left it in his owne power. Therefore the cause was in man himselfe, and in the deuill, that he was made worse. In the deuill, because he perswaded: in man, because he with a free will consented, and so through freewill forsaking God, hee found the iust iudgement of God, that with his whole posteritie, which as yet being in his loynes wholly had sinned, he should bee damned.

Why God suf-
fered Adam to
fall.

Enchir. cap. 17.

*De Correp. &
gra. cap. 18.*

And whereas it was not giuen vnto him, to continue in that vpright and faultles state, doubtles therefore it was not giuen, because God would not: *iudging it to be a better thing to doe good out of euill, than to permit no euill to be*, as Augustine saith. Which thing in another place notably expounding, he writeth: *Wee profitably confesse, what we rightly beleeue, that God, and the Lord of all things, who created all things exceeding good, and foreknew that euill would arise out of good, and knew that it more appertained to his almightie goodnes, euen out of euill to doe good, than not to suffer euill to bee; had so ordained the life of Angels and men, that therein he would shew first, what their freewill was able to do, and then what the benefit of his grace, and the iudgement of his iustice could bring to passe.* Of this thing see also Tertullian *lib. 2. contra Marcio. & 2. Sent. distinct. 23.* why God suffered man to be tempted, knowing that he would fall. And *lib. 1. dist. 45.* it is learnedly declared, how and how farre forth Gods permission must be referred to his will, according to that of Augustine: *Nothing is done, vnles the Almighty would haue it to be done, either by suffering it to bee done, or by doing it himselfe.* Where hee includeth all good and euill things that are done, but with this difference, that he bee vnderstood to will euill, by suffering it to bee done: and to will good, by doing it himselfe. *For he suffereth doubtles not vnwilling, but willing,*

Enchir. cap. 95.
Marke how
God willet
good and euill
things.

as the same Augustine saith. And *de predest. & gra. cap. 15.* *Enchir. ad law. cap. 100.* he saith, that all things are either done, the Lord assisting, or els permitted, the Lord forsaking them, that yet we may know, that nothing at all is done against the Lords will. Certainly if any thing be done, that God simply and euery way will not haue done, or els if that be not done, that he willeth to be done, the very beginning of our faith is in hazard, wherein we confesse that we belecue in God almightie, and some God is brought in out of Epicurus his schoole. For our God doth in heauen and earth whatsoeuer pleaseth him. *Nothing is done against the Lords will, and why. Psalm. 105.*

Luther of this whole matter speaketh thus: *To them that inquire why he permitted Adam to fall, when he was able to saue him, it is said; It is God, of whose will there is no cause nor reason.* See how hee includeth permission vnder his will. Whereupon also chap. 197. he writeth: *Whether God suffer, or els incline a man, that suffering or inclining commeth not to passe, but by Gods will, because the will of man cannot auoid the worke of almightie God.* *Lib. de ser. ar. bis. cap. 152.*

CHAP. XIII.

Of the effects of Election.

Hereafter now we must intreate of the effects both of election and also of reprobation. And because the predestination of Saints, which we call election, is a preparation of grace, that is, of glorie hereafter, and of benefits in this world, whereby as by meanes the elect are lead to the glorie appointed for them: both, the end, and the meanes, be effects of election. By the end we meane saluation and the glorie of the elect. For in respect of them, that is the end of election, albeit in respect of God there is another, and higher, to wit, the demonstration of his rich grace in the vessels of mercie to his glorie. As for the meanes that bee subordinate to this end, they be all benefits whatsoeuer, whereby whosoever are deliuered, are most certainly set at libertie, as Augustine saith, *de bono persen. cap. 14.* And these be of two sorts altogether: *Election what it is. The effects of it be the ende and meanes. The ende double. Rom 9. 23. Ephes. 1. 7. The meanes be al benefits, and they be of two sorts.*

Some necessary to the common saluation of all men and infants.
Some peculiar to men onely.

some are necessary to the common saluation of all, men grown and infants: as for example, the merit of Christ, iustification, and regeneration by the holy Ghost. Some do follow men grown onely, through the want of discretion of good and euill in children, as is the knowledge of Christ, a true confidence in him, the studie of good workes, perseuerance in temptations, and such like.

Four principal effects of election.

1
2,3
4

Rom. 8.

And although there bee many and sundry effects of election: yet such as bee more speciall whereunto other commonly are reduced, be foure: to wit, Christ as the Mediatour and high Priest: with the whole worke of his humiliation and glorie: then vocation effectually vnto Christ. iustification also and glorification. Hereof commeth that truly golden chaine of the Apottle, that whom God hath predestinated, them he calleth: and whom he calleth (vnderstand that calling that is according to Gods purpose) them also he iustificieth: and whom he iustificieth, them he also glorifieth. And of Christ without whom no man can be saued, he straightway addeth: What then shall we say to these things? If God bee for vs, who can be against vs: who hath not spared his owne sonne, but giuen him for vs all. Who shall lay any thing to the charge of Gods elect? Who is he that can condemne? It is Christ, who is dead, yea who is risen againe, who is at the right hand of God, who maketh also requests for vs.

1. Christ.

2. Christ.

The 1. effect of election, Christ.

He is the foundation of our conuiction.

acceptable

Aphe. 1.

2. Tim. 1.

That we may therefore speake something of these beginning at the Mediatour and head of the elect, our Lord Iesu Christ: he surely is the onely foundation of our conuiction with God, and therefore of all our blessednes: for wee had not been capable of so great glorie, whereunto wee are elected, vnles our heauenly father, turning his eyes from our vnworthines vpon Christ, had made vs acceptable vnto himselfe in that his beloved. Therefore Paul witnesseth, that wee were elected in Christ before the foundations of the world were laid: that is, (as himselfe interpreteth) that wee were predestinate to bee adopted for sonnes, and to obtaine other beauenly good things by and for Christ. In which sense also he writeth to Timothe: that grace was giuen vs in Christ Iesu before the

the worlds: As if he should say, that God from eternitie decreed to giue vs grace, whereby wee are saued, but in Christ, the fountaine of grace. *cu.*

Thus then let vs determine and iudge of a certaintie, that God (when hee minded to haue mercie vpon some, that he might make knowne the riches of his glorie towards the vessels of mercie, and had neede also of a fit Mediatour hereunto, who might by his death and satisfaction pacifie the wrath of God, and procure for them righteousness and life that was lost, and might defend and maintaine saluation obtained) ordained by his eternall and very fatherly counsell, that his sonne (of like substance and eternitie with the father) in the fulnes of time assuming truely mans nature, should dye for our sinnes, and rising againe from the dead, should raigne at the right hand of God, & make intercession for vs. So Christ, as he is the Mediatour, is the first and principall effect of Gods predestination, from whom all other things flow: as Peter also testifieth of that immaculate and vndefiled Lambe, (by whose precious blood we are redeemed) *that he was made manifest in the last times for the faithful sake, being foreordained before the foundations of the world were laid.* Notably Augustine: *He being one was predestinated to be our head: we being many, were predestinate to be his members.*

1. Pet. i.

De predest. sanct. cap. 15.

Hereby also appeareth, that y proper cause of the sending and suffering of the son of God, was the saluation of the elect, and therefore as touching the purpose of God, & the effect of the sending and suffering of Christ, that he was properly sent, and suffered onely for the elect. For vnlesse hee had been ordained a Mediatour for the elect, there was no cause why he should come in the flesh, much lesse, why he should expose himselfe to the most shamefull death of all.

The proper cause of Christs sending and suffering, was the saluation of the elect onely.

An other effect of election, as wee said is *vocation*, whereby the predestination of a man now beginneth to be fulfilled and made manifest. *For whom hee hath predestinated, he calleth*, saith Paul. And elsewhere: *He hath called vs with an holy calling, not according to our works, but according to his owne*

Vocation, the second effect of election. Rom. 8. 2. Tim. i.

Vocation twofold, purpose & grace, which was given us in Christ before the world. Where he plainly setteth downe vocation to be the effect of the giuing of grace from euermlasting, that is, of predestination.

Distinction

Externall vocation twofold
Naturall.
Psal. 19.

Rom. 2.

Act. 14.

But that it may be vnderstood, what & what manner of calling that is, we must distinguish between external & internall calling. Again the externall is there natural or else supernaturall. That is to bee vnderstood of the former, which the Psalmist singeth: *The heauens declare the glorie of God, and the firmament sheweth his handy worke. There is neither speech nor language, where their voice is not heard.* And Paul writeth to the Romanes: *that the inuisible things of God, to wit, both his eternall power, and also deity, are perceined by the creation of the world, to this end that men may be made without excuse.* And elsewhere: *he left not himselfe without witness, by doing good, and giuing from heauen fruitfull seasons.*

Supernaturall.

Supra callinge

This testimonie of nature neuer ceaseth to declare the goodnes and power of the Lorde, but by perpetual preaching sheweth the maiestie of the maker of it. Yet because our eares are deafe at the voice of nature, so that we do not heare profitable the things wee be admonished of. The doctrine of the law and the Gospell hath been added. And ministers of the word and grace haue been instituted, by whom in season and out of season faith and repentance are preached (as it falleth out,) to all, elect and reprobates: seeing they are mingled one with another, and cannot, nor ought to bee seuered by the iudgement of men: The Lord speaketh of this calling, *that manie are called, but few are chosen.* For all obey not the Gospell, that heare it. For Esay saith: *Lord who hath beleued our word? all the daie long I haue stretched forth my hands to a rebellious and gaine saying people.* Therefore the inward and effectual calling vnto Christ, remaineth, which is proper to the elect, which Paul termeth a calling according to the purpose of God. *We knowe, (saith he) that so such as loue God, all things worke for the best, euen to such, as be called according to his purpose.* And this calling is nothing else than a certaine diuine inspiration of grace, whereby a man is moued to assent vnto, and obey the Gospell, that is, to belecue and repent. And

Math 22.

Esay 53. & 65.

Rom. 10.

2. The inward calling.

To whom it
belongeth.
Rom. 8.

Definitio

What it is.

1. Quid.

2. Quomodo.

3. Quando.

2. qm. this

this vocation is made partly by the word, ² partly and principally by the inspiration of the holy Ghost, who inwardly enlighteneth and moueth the hartes. Neither be al called at one time, but some at the first houre, ³ some at the eleuenth houre of the day, as it pleaseth God to dispense in them his grace.

² How it is done

³ When men are thus called.

Matth. 20.

August. de predest. sanc. cap. 3.

The description propounded, Augustine confirmeth, where he largely handleth this matter. *That vocation (saith he) according to the purpose of God, belongeth not to all that be called, but to the elect onely. These God calleth, to make them members of his sonne, not by that calling, whereby they were called, that refused to come to the marriage, but by that calling whereby a beleener is made. Vnto which calling who so appertaine, they be all taught of God, and none of them can saie: I haue beleened, that I might bee thus called: for the mercy of God hath preuented him, whereby hee is so called, that he might beleene. For all that bee taught of God, come to the sonne, because they haue heard and learned of the father. This schoole is farre removed from the understanding of the flesh, wherein the father is heard, and teacheth, that men may come to the sonne: neither dealeth he with the eare of the flesh, but of the heart.*

Cap. 16.

Cap. 8.

Hereupon surely, when the Gospell is preached, some beleene not, yea gaine say it. For they that beleene the preacher outwardly speaking, within heare of the father and learne: but they that beleene not, outwardly heare, but within do not heare nor learne, that is, it is giue to them to beleene, and is not giuen to the other: because no man (saith he) commeth vnto me vnlesse the father, that sent mee, drawe him. Which thing afterward is spoken more plainly. No man commeth vnto me, except it be giuen him of the father. Therefore to be drawn of the father to Christ, as also to heare and learne of the father, that a man may come to Christ, is nothing els than to receaue a gift of the father, whereby he may beleene in Christ. These are the wordes of Augustine the chiefe of the soundest fathers.

Ibid. Aug. Marke this.

Ioh. 6.

To be drawne what it is,

But here we must beware of a fouresould error: first of the Pelagians, whereby they aduauncing themselues against grace, and setting their face against heauen, said: *that a man hath such strength, that as of himselfe he is able to beleene, and*

Four errors.
The first of the Pelagians.

*Aug. ad Quod
vult Deum,
h. 88.*

Faith and re-
pentance are
wrought in
men by God.
Ioh. 6.

Lament. 5.

*Jerem. 31.
Eze. 36.*

Ioh. 15.

1. Cor. 4.

2. Tim. 2.

Gal. 5.

Ephes. 5.

Ephes. 3.

to worke well, so that the will of God be preached, and hereto only he is holpen of God by the Law & the doctrine of the Gospell, that he may learne what things he ought to do & hope for. So according to their opinion, that should only be the calling of God, which is outwardly made by the word. As though hee did discern such as heare the Gospell from such as heare not, and not rather the beleeuers frō such as belecue not, who said: *No man commeth vnto me, vlesse it bee giuen him of the father.* And in many places the Scripture teacheth, that faith and conuersion, & what good worke soeuer we haue, flowe from God. *Turne vs vnto thee O Lord, and we shall be turned,* saith Ieremie. And it is promised in the Prophetes, *that the time shall come, when God will write his law in their heartes, and giue them a newe hart, a fleshy hart and take away their stony: that he will put a new spirit and the feare of him in their hartes, and make vs to walke in his precepts.* In the Gospell also the Lord speaking of the fruit of righteousness, testifieth, *that we be able to do nothing without him.* Again, *ye haue not chosen me, but I haue chosen you, and I haue appointed you to bring forth fruite, and that your fruite should remaine.* And Paul saith: *what hast thou, that thou hast not receiued? If thou hast receiued, why doest thou boast, as though thou hadst not receiued?* And expressly the same man affirmeth that repentance is the gift of God. As he also reckoneth faith, and all good workes to be the fruits of the spirit. He testifieth also that *we are created in Christ Iesus vnto good workes, which God hath prepared that we should be exercised in them.* And to take away all doubt, he plainly writeth, that we are elected before the foundations of the world were laid, that we should be holy and blameles. Therefore also the Church praieth, both for Infidels and such as resist the doctrine of the Gospell, that they may be conuerted vnto God: & also for the faithfull, that they may grow in faith, and perseuer therein. For the things that he hath commanded to be done, would not be requested of God, except it were his free gifte, that they were done.

The 2. error of
the Semipela-
gians.

Other men, albeit they confesse that good workes and faith also, according to the growth of it, bee of God, yet they will haue

haue the beginning offaith to come of vs: as if faith were not giuen vs of God, but onely increased of him in vs, by the merit of our beliefe, or of our good wil: and so the good will of a man should bee the cause of Gods grace, and not grace the cause of our will.

This opinion Prosper and Hilarie attribute to the Semipelagians, or the reliques (as they cal them) of the Pelagian heresie. And Augustine himselfe was sometime in this error, as when he saith: *That we beleue, it is ours; but that we do good, it is his, who giues to the faithfull the holie Ghost.* And a little after. *To beleue, and to be willing is ours, but to giue to the beleeuers, and willers power to worke well by the holy Ghost, that is Gods.* But he acknowledged afterward this error, and amended it in his retractations, and elſewhere, where he sheweth at large, that not onely faith increased, but also begunne in vs, is Gods gift, the grace of the caller preuenting our wil, that we may be willing, according to the sayings: *who first gaue to him, & he shal recompence him? because of him, and through him, and in him are all things. To you it is giuen not onely to beleue in him, but also to suffer for his sake.* He saith simplie: *to beleue, & not more perfectly to beleue.* Like as y is to the Ro. God hath distributed to euery one a measure of faith. Also to the Ephe. *Ye are ſaued by grace through faith, and this is not of your selues, it is the gift of God: that is euē that which I said through faith, is not of our selues, but is the gift of God.* The same Apostle saith: *we are not fit to thinke any thing, as of our selues,* then not so much as to beleue, because to beleue is nothing els, than to thinke with assente. Also chap. 4. of the 1. Epistle: *What hast thou, that thou hast not receined? and if thou hast receined, why doest thou brag, as though thou hadst not receined?* Expressly also it is said of the will: *that God worketh in vs, both to will and to performe of his good will, his doubles, and not ours.* Therefore it remaineth firme, that the will is preuented of God, and that from him it is intailed in to vs, that we doe beleue.

But thou wilt say, Gods giftes are giuen to such as pray, and prayer presupposeth faith. Therefore man of himselfe bringeth

*Epist. ad Aug.
Tom. 7.*

Expos. ad Rom.

*Lib. 1. cap. 23.
& passim lib. de
predest. sanct.*

*Rom. 11.
Phil. 1.*

Rom. 12.

Ephes. 2.

2. Cor. 3.

*To beleue
what it is,*

Phil. 2.

Obiection.

Answer,

bringeth faith, at the least the beginning of it, that he may be capable of grace and the giftes of God. But the *Major* is particular, seeing God giueth some things euen to them that pray not, as the beginning of faith: other things, no otherwise than by prayer. And thus Augustine answereth this doubt, chap. 16. *de bono perseu. & alyis locis.*

The error, of the Papists works of preparation.

Aug. de predest. sanct. cap. 2. & con. 2. ep. Pelag. lib. 1. cap. 19.

Eph. 2. Heb. 11.

Tit. 3.

De predest. sanct. cap. 6.

Thirdly, there be inuented of certaine men, works I know not what, morally good, whereby a man before faith and repentance prepareth himselfe to grace, yea, deserueth grace *de congruo* of *conueniencie*, as they speake. And that would they prooue by the example of Cornelius, who was endued with the knowledge of Christ, while the Lorde respected his prayers and almes. By these mens opinion that wicked sentence is maintained, which Pelagius himselfe in his episcopall iudgement in Palestine condemned, albeit with an hypocritical heart, to wit, *that the grace of God is giuen according to our deserts.* Beside, when the Apostle saith: *who hath seuered thee? What hast thou that thou hast not receiued?* by these mens opinion I may say: *my worke doeth seuer me, my endeavour, and merite.* What? that the scripture teacheth that we are all dead in offences & sinnes before faith, & that without this it is impossible that we or our workes should please God. Tell me I pray, what good will had Paul, and not rather a great wicked wil, that breathing forth slaughter, went forward destroying Christians in the horrible blindness of his minde? By what merites of his will, by what preparation of workes did God conuert him from these euils to faith? In like maner how many enemies of Christ dayly are drawn of a suddaine by the secret grace of God to Christ? Lastly the Apostle cryeth: *Not through the works of righteousness, which wee haue done, but according to his mercie he hath saued vs.* Wherefore away with such preparations, whereby men are supposed to dispose themselues for grace, that they may be ingrafted into Christ. Augustine plainly reciteth this error, reprobuing the common talke of men, saying, *This or that man therefore deserved to be seene, because hee was good, before he beleened.* As for the example of Cornelius he there
answe.

answereth, that hee was not wholly void offaith. For how should he call vpon him, in whom he did not beleue? How were his praiers and almes without faith acceptable before God? yet afterward by Peters ministry he beleued in Christ that now hee might knowe the sonne of God incarnate, and might receiue the sacrament of regeneration.

The last error about vocation, whereof wee speake, is the error of certaine men that extenuate the effecacie of it, as though the effect thereof were in the power of a man, that if he will not, God should call in vaine. Yea if a man will not, and goeth on to resist grace that is offered him, it is most certaine, that he is not as yet partaker of this calling. For Christ witnesseth that this calling is most effectual: *Every one that hath heard & learned of the father, commeth vnto me.* Which wordes Augustine considering, saith, *If every one that hath heard of the father, and hath learned, commeth, truly every one, that doeth not come, hath neither heard nor learned. For if he had heard and learned, he would come. For not any one hath heard and learned that commeth not: but every one (as saith the trueth) who hath heard and learned, commeth.* This grace therefore which of the diuine bountifulnes is secretly giue to the hearts of men, is refused of no hard heart: For therefore it is giuen that the hardnes of the heart might first of all be taken away, according to the saying: *I will take from you a stonie heart, and giue you a fleshy.* Looke vpon the same Augustine *ad Simpl. li. 1. quest. 2.* The effect of Gods mercie (saith he) cannot be in mans power that he should in vaine shew mercy if man will not: because if he please to haue mercie on the that resist him, he is able so to call them, as they may most fitly be moued and may vnderstand, and so followe him. For albeit he calleth many, yet he hath mercy on them, whom he so calleth, as it is fittest for the to be called, that they may follow, neither hath hee mercie on any in vaine. Therefore they are elected, who are so called, that they refuse not him that calleth them: the rest, are not elected, because they doe not followe, although they be called. The same doctrine of the efficacie of this calling Luther notably confirmeth *lib. de serm. arbit. cap. 45.*

The faith of Cornelius.

The 4. error, making effectual calling to be in mans power and will.

Ioh. 6.

De gradib. sanct. cap. 8.

They that heare and learne of God, do come, but they that come not when they are called, haue neither heard nor learned of God.

Mans will cannot resist Gods call, nor make his mercie in vaine.

There-

Question.

Answer.

Some obey
their calling
because God
maketh them
willing.

Aug. cont. duas
epist. Pelag.
cap. 19.

Therefore when the question is often asked, why, when many heare the same word, all of them are not so called that they obey their calling: it is not si ly answered of some, because they will not. For if the faithfull therefore belecue, because they are willing, God hath not giuen them faith, but by their willingnes they haue giuen it to themselves. No man surely can belecue, but hee is willing thereto; for howe should a man belecue against his will? *But hee maketh him willing of an unwiller, who when hee draweth vs, wee come to Christ.* Therefore the elect are sundrie wayes drawn to bee willing, by him who knoweth inwardly to worke in the very hearts of men not that men should beleene against their will (which cannot be, but that of unwilling persons they might be made willing.

Question 2.

Answer.

Aug. de predest.
sanct. cap. 8.

¶ 9.

But why doeth he not so draw all? Because he hath mercy on whom he will, and hardeneth whom he will by his most iust iudgemēt, doubtles, because there is no vniustice in God. For who so beleueth, that by one man all are iustly condemned, he vnderstandeth, that God shal not be iustly blamed, albeit he deliuer not one from thence: and therefore that it is his great grace, that many are deliuered, and let them acknowledge in them that are not redeemed, what was due to themselves: that they that reioice, may reioice, not in their owne merites, which they see equall to them that are damned, but in the Lord. And why he draweth this man, & doth not draw that, his iudgements are vnsearchable and his wayes past finding out. *Therefore be unwilling to iudge of this thing, if thou wilt not erre,* saith Augustine in a place vpon Saint Iohn.

Question 3.

CHAP. XV.

Other effects of election, i. Iustification and glorification: where also is intreated of the perseuerance of the Elect.

The 3. effect of
election.
Iustification.

BUT of vocation inough. I come to the third principall effect of election, to wit, *Iustification*. For by the testimonie

nic of Paul, *Whom hee calleth, them hee also iustifieth.* And how necessary this benefite is to the elect (for the obtaining of their appointed ende of life and heavenly glory), it is manifest to euery one. For seeing we are all vnder sinne, and for sinne are guiltie of wrath, and eternall damnation; we cannot see the kingdome of heauen, vnles we be absolued from sins, and accounted iust before God, by the free forgiuenesse of them. And this is nothing els, than to be iustified as the word is here taken. So Paul Rom. 4. defineth iustification, by the imputation of righteousnesse; and this he teacheth to consist in the forgiuenes of sinnes, alleaging hereunto the testimonie of Dauid, Psalme 32. *Blessed are they whose iniquities are forgiuen, and whose sinnes are covered. Blessed is the man, to whom the Lord imputeth not sinne.* Otherwise diuers-

ratio

What it is to be iustified.

Rom. 4. defining

Psal. 32.

Iustification alies.

diuersly taken in Scripture.

1. declaring one to be righteous

Psal. 58.

Luke 6. vers.

29. & 39.

2. ingenerant

Apoc. 22.

3. absolued from guiltines.

et ptes.

Questio. certo.

ly the word *Iustification* is taken in the scriptures. For one while it signifieth the acknowledging and declaring of one to be good and righteous, that is, such a one in deed: as that God is said to be iustified in his sayings: And Luke sheweth that the people, when they heard Christ, *iustified God.* And Christ saith, *that wisdom is iustified of her children.* Another while it signifieth to be endued with inherent righteoulnes, by the infusion of new qualitics, and by good workes. As Apoc. 22. it is written: *He that hurteth, let him hurt as yet, and he that is iust, let him be iustified as yet.* Thirdly, by the proprietic of the Hebrew tongue, the iudiciall signification as I may say of the word is most vnuall in the sacred Scriptures, namely, *that to be iustified, is to be absolued from guiltines* the word being taken relatively, & not noting any qualitic. So it is vied Proverbo 17. vers. 15. *Ita. 5. 23.* And this signification agreeth with our bulinelle in hand, seeing the question is of the iustification of a sinfull man before God.

Certainely therefore are we iustified of him, when wee, that are in our selues guiltie of hell before the iudgement seate of God, are neuertheless by his grace discharged from all guiltines, so that the aduerfarie cannot any more condemne: seeing he reputeth vs freely iust through redemption in Christ Iesu, by faith in his blood, and not of workes.

And

To him that is
iustified, the
holy Ghost is
giuen to reue
his heart, and
to stirre him vp
to good works

Iustification
proper to the
elect.

*Contra Iulian.
lib. 5. cap. 3.*

The fourth ef-
fect of electi-
on, glorifica-
tion.

And albeit in the iustification of a wicked man, the holie Ghost is withall freely giuen, to renew the heart, and to infuse new qualities, wherby we are stirred vp to the studie of good workes: yet by this newnes, the guiltines of former sinnes is not blotted out, neither are we accepted then for our workes; but it is needfull, that first we be accepted, that our works being vnperfect and defiled, may be able to please him. But to handle these things more specially, it is not now materiall. Furthermore this must bee obserued, that the Apostile teacheth, that this gift of free iustification ariseth of predestination, and he maketh it proper to the elect, after they haue bin partakers of a diuine vocation. For he saith: *Whom he hath predestinate, he hath called: and whom he hath called, them he hath also iustified.* He saith not (as the spirit of error imagineth) that all, reprobates as well as elect, called, and not called, how many soeuer are of Adam borne sinners, are iustified also in Christ, and receiued into grace, being freed from all sin, and the iudgement of God. And that no doubt may remaine, explaining himselfe, Paul addeth: *What shall we say then to these things? If God be for vs, who can be against vs? who spared not his owne sonne, but gave him for vs all. Who shall accuse the elect of God? It is God that iustificieth, who shall condemne? to wit, Gods elect. It is Christ who is dead, yea who is also risen againe.* We heare of the elect, that iustification is theirs: that Christ for all them was deliuered to death. Their opinion also is withall refelled, that say, that some euen of the number of the reprobates are iustified, but that reconciliation is in them made frustrate. Augustine better agreeth with the meaning of the Apostiles saying: *Those that are not in the number of the predestinate, God brings none of them to sauing and spirituall repentance, whereby a man is reconciled to God in Christ.* The like words are in the same author in *Soliloquijs*, cap. 28.

The fourth effect of predestination of the elect followeth, to wit, *glorification*. For *whom he calleth and iustificieth, them he also glorifieth*, saith the Apostle. For he vseth verbes of the preter tense for the present tense, according to the Hebrewes maner

maner of speaking. And *glorification* signifieth the kingdome¹

of the Saints in the heauenly life, and withall comprehendeth²

or presupposeth the gift of perseuerance vnto the end, where-

of it is said: *He that continueth to the end, shall be saved.* Like *Matth. 10.*

hereto are the promises, *Ioh. 6. Whatsoeuer the father giueth*

me, commeth vnto me: and him that commeth vnto me, I will

not cast forth. And straightway: *This is the will of him that*

sent me, that whatsoeuer he hath giuen me, thereof I should

lose nothing, but that I should raise it vp in the last day. A-

gain, No man commeth vnto me, except the father draw him.

And I will raise him vp at the last day. The demonstration

is plaine: *But for de election. 31. 8. ad. 59.*

Whosoever by the drawing of the father commeth vnto Christ, he shall be raised vp by him vnto the resurrection of life.

But all come, who are giuen to Christ, that is, are predestinate in him.

Therefore all they shall be raised vp by him vnto the resurrection of life, that is, they shall be glorified.

And this perseuerance, which I mentioned, is, not to be overcome with temptations, and (as Paul describeth it at large) neither by oppression, nor anguish, nor any other creature to be separated from the loue of God, but in all things to be more than a conqueror, through him that hath loued vs. And *Perseuerance of the Saints, what it is. Rom. 8. 35.*

this is to be noted in this place concerning that great benefit of perseuerance, both that all the elect haue it: and also that they haue it not of themselues, but from another, to wit, from the bountifulnes of Gods grace. As for the former, the testimonies are plaine. *Matth. 24. 24. Rom. 8. 35. Also 2. Tim. 2. The elect haue*

The foundation of God standeth sure. Furthermore, when the

holy Ghost testifieth that saluation is laid vp for such as perseuer, and the crowne of life for them that overcome: they

necessarily perseuere, that are elected to raigne with Christ. *Matth. 10. Apoc. 2. 2. Tim. 4. 8. 13.*

Thirdly, Christ vniuersally praied for his elect, and was heard, *Ioh. 17.*

no lesse than it is read that hee praied for Peter, that his faith

should not faile. Wherein what did he els pray for, but that he might haue in faith a most free, strong, vnconquerable,

and

and perseuering will? Seeing therefore Christ praieth for the elect, that their faith faile not, it shall continue doubtles vnto the end, neither shall the end of this life finde it otherwise than abiding: as by Peters example Augustine gathereth.

Aug. de Cor. &
gr. cap. 11. & 12
It is Gods gift,
proued by
three reasons.

And now that perseuerance is Gods gift, both the feeling of our owne infirmitie, and the multitude of temptations, wherewith daily wee haue to fight in this present wicked age against the deuill, the world, and our owne flesh, compell vs to confesse. Who can bee safe among so many wiles, and swords of the deuill, vnlesse he bee sustained by the hand of God?

2
Aug. de bono
pers. cap. 2.

Secondly, the testimonies hereof are most euident in the writings of the Prophets and Euangelists. Ierem. 32. saith the Lord, *I will put my feare in their hearts, that they may not depart from me.* Which thing what is it else, than, such and so great the feare of me shall bee, that I will put in their hearts, that they shall cleaue vnto me continually? Hof. 2. *I will marrie thee vnto my selfe for euer in righteousness and faith &c.* And hee hath married all the true beleeuers vnto himselfe. Ioh. 10. *I giue to my sheepe eternall life, neither shall they perish for euer, and no man shall take them out of my hand. My father who gaue them me, is greater than all.* Phil. 1. *He that hath begun in you a good worke, will accomplish it vnto the end.*

Thirdly, all the Saints aske perseuerance of God in praier, and in the whole Lords praier almost, when the Saints vse it, no other thing welneere is vnderstood to be requested than perseuerance, specially when we say, *Leade vs not into temptation, but deliuer vs from euill.* And perseuerance should be in vaine desired of God, if hee gaue it not. For it is a meere mockerie, to aske that of God that thou thinkest he doth not giue, but that it is without his gift in the power of man. This is Augustines reason, *de bono persen. cap. 2.*

3
Against perse-
uerance, the
first obiection.
2. Tim. 1. & 4.

It is obiected against perseuerance, that by the witnesse of the sacred Scriptures and experience, many fall away from the faith and make shipwrack thereof. Thus they reason: *All beleeuers are elect, because as Paul saith, faith is proper to the elect. But some beleeuers doe fall away. Therefore some elect doe*

doe fall away. I answer: the first proposition is onely true of a iustifying and sauing faith. And that being settled on the foundation, suffereth no man to perish. But many fall away from an historicall and temporary faith, as we call it: while that after they haue imbraced the Gospell, they fall away againe, and cleave to the doctrines of deuils vnder the pretence of Christian profession. Thus Chrysostome and Theophylact doe expound the testimonies of Paul.

Answer.
What belee-
uers fall away.

But, the Scripture calleth such Apostataes the elect of God before their fall. Ephes. 1. 4. 1. Pet. 1. 1. and 2. 9. A replie.

This instance is answered by obseruing the doubtfull signification of the word, whereof I gaue warning at the first: to wit, that by *elect* sometime strictly are meant such as be foreordained to eternall life: sometime generally, whosoever belong by outward calling to the people of God. For who can denie them to be elect, whom we see profess with vs the same faith and christian conuersion? *They bee plainly called and counted elect in the iudgement of charitie of those that know not what they shall be,* saith Augustine, and not of him that knoweth them to be without perseuerance, which leadeb the elect to a blessed life. Hereupon Iohn one of the number of the predestinate, who had sucked this secret out of the Lords breast, pronounceth of such: *They went out from vs, but they were not of vs: for if they had been of vs, they had sure'y continued.* What is this I pray you, *they were not of vs?* were not both created of God? both borne of Adam? were not both called, and become members of the Church by receiuing of the Sacraments? These things are true, and in respect of all these, they were of vs. Yet in respect of another difference they were not of vs, because they were not called according to the purpose of God: they were not in Christ elected before the creation of the world: they had not obtained an inheritance in him: they were not predestinate according to the purpose of him who worketh all things. For if they had bin in this state, they had bin of them, and without doubt had continued with them. But therefore God mixeth in the number of his Saints some that be not true Saints,

Elect taken
two waies.

De Cor. & gr.
cap. 7.

1. Ioh. 2.

De bono pers.
cap. 3.

Why some fall
away.

Why back-
sliders are a-
mong the
godly.

2 Cor. 10.

nor shall continue, least we should be secure. For securitie is not expedient in the temptation of this life for the elect: *but he that seemeth to stand let him beware lest he fall.*

The faithfull
and elect fall
sometime grie-
uously, but
they rise again.

Further, vnto the assumption of the reason we answer, that euen the true beleeuers and godly, and consequently the elect grievously sometime fall from their profession and Christian life. But partly their faith in their change is rather in a deepe sleepe, than quenched wholly by such falles: partly it is repaired before they die, and the sin which they had committed being forgiuen, perseverance vnto the end is imputed vnto them, as the examples of Dauid and Peter declare. And this is it that the Psalmist singeth: *The righteous if he fall, shall not bee beaten downe, because the Lord upholdeth his hand.*

Psalm 37.

Obiection 2.

Apoc. 3.

1. Cor. 10.

Rom. 11.

Further, familiar exhortations out of the holy Scriptures are objected, which carrie with them a kinde of threatning, such as these: *Holde that thou hast, least another take thy crowne. He that seemeth to stand, let him take heede lest he fall. Art thou ingrafted into the people of God? feare, for if thou continue not, thou shalt also be cut off.* These and such like seeme to leaue doubtfully the perseverance of them, to who they bee spoken. And they be spoken to all, euen to the elect and godly.

Answer.

Two causes
why y^e church
isto take heede
least it fall.

2

I answer, that such exhortations are vsuall in the sacred Scriptures, both because in the assemblie of them that be called there be many that shall not perseuere: and also, because it pleaseth God to stirre vp and strengthen his elect to perseverance by such helps against the securitie of the flesh. But here I will stand no longer, because afterwards we shall entreate more hereof in the immutabilitie of election.

CHAP. XVI.

Of the effects of Reprobation.

BVt as the effect of election is not only that grace, where-
by wee are here iustified, and furthered to liue well and
continue

continue in goodnes, but also whereby we shall be hereafter glorified: So also the effect of Gods reprobation, whereby from euerlasting he by not electing hath reprobated some, is considered in two respects: the first, what cleaueth vnto the reprobates in this life: the other, what shall follow and ouertake them in the world to come. And these are, *eternall damnation, and forsaking*, which is also called *hardening*, and *blinding*, wherewith the iust God reuengeth the vniust. Hereupon saith Fulgentius: *Destruction is well rendered of God vnto euill men, who now are iustly forsaken, and hereafter shall be iustly tormented. For in such men God beginneth his iudgement by desertion or forsaking them, and perfectly endeth it by tormenting them.*

Two effects of reprobation, forsaking or hardening in this life, and damnation in the life to come.

Lib. 1. ad Monimum, circa finem.

But let vs heare what the Scriptures witnesse of them. Matth. 25. is manifestly shewed, that God hath not only prepared a kingdome, where the good shall reioyce, but also eternall fire, where the euill shall be tormented. For he will say to the good, *Come ye blessed of my father, possesse the kingdome prepared for you from euerlasting*: and to the wicked, *Goe ye cursed into eternall fire, which is prepared for the deuill and his angels*. And chap. 10. of Matth. *Feare not them that kill the bodie, but cannot kill the soule: but rather feare him, who is able to destroy the bodie and soule in hell*. 2. Pet. 2. *The Lord knoweth to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement to be punished*. If therefore the damnation of hell be the worke of God, he hath also foreknowne, that is predestinated from euerlasting them, vpon whom he will inflict the same. For his predestination is the preparation of his workes, which in his eternall decree he did foreknow that he would either in mercie or iustice bring to passe.

Matth. 25.

Chap. 10.

2. Pet. 2.

Fulgent. lib. 1.

& 2. ad Monim.

Apoc. 20. *The bookes were opened, and iudgement was giuen of euery one according to their workes, and he that was not found written in the booke of life, was cast into the lake of fire*. What, that the reprobates are called *vessels of wrath* and prepared for destruction? For to bee a vessell of wrath, as Augustine expoundeth, is, for a man to be appointed to be punished

Apoc. 20.

Epist. 109.

T 2

for

What a vessell
of wrath is.

for sinnes, who was created for the benefit of nature. And Fulgentius saith: *Hereunto God formed the vessels of wrath, whereunto he predestinated them, that is, not to sinne, but to destruction for sinne.* Therefore the destruction of them that perish, is the worke of God reprobating them, and therefore it is the effect of reprobation.

Obiection 1.

But thou wilt say: Perdition is to bee ascribed to themselves that perish, as Hos. 13. saith: *Thy perdition is of thy self O Israel, but onely in me is thy helpe.*

Answer.

That is true, speaking of the fault and not of the punishment. For they that are damned haue in themselves the fault deseruing damnation, but it is his part to punish, that iudgeth the world, who can tell how to condemne iniquitie, but not to doe it. And this is the meaning of the Prophet, that God doth not punish but for sins, which men haue of themselves: as for deliuerance from sinne it cometh from him freely, and not for any workes. As Paul also saith: *7 be reward of sin is death: but the gift of God is eternall life through Iesu Christ our Lord.*

Obiection 2.

Those sayings also are wont to bee objected: *God made not death. Through the ennie of the deuill death came into the world.* Againe, *I will not the death of him that dieth, &c.*

Wisd 1. & 2.
Eze. 18.

Eccles. 11.
Wisd 16.
Dent. 32.

But here with a deafe eare wee must not forget, what elsewhere wee reade, *that death and life, good and euill come of God.* Which shew of contrarietie to take away, we must vnderstand, that death as well as life may bee vnderstood not two only, but also three maner of waies. For in the first man God created both the soule and flesh also immortall. But while man sinned, the soule dyed, and that death of the soule, to wit sinne, is the beginning and cause of another double death, corporall and infernall. The sacred Scriptures call it the first and second death. Therefore God made not the death of the soule, because he made not sinne: but the deuill is the author of it by suggesting of sinne: and by consequence he is the author also of the other kindes of death, which arise from sinne, to wit, in respect of the vehement stirring vp of it, and not that he hath power to punish as God hath. Augustine distinctly

Three deaths,
of the soule,
bodie, and hel.

distinctly saith: *The de will, the decemer of man is the cause of death, which God inflicted, not as the first author, but as the punisher of sinne.* *Cont. Julian. lib. 7. cap. 7.*

Some vnderstand the place of the Prophet Ezechiel of that death of the soule, as Fulgentius: others referre it to the punishment of sinne, vsing the distinction of the will of God, *I will not the death of a sinner.* *Ier.* hidden and reuealed. So Luther *de ser. arbit. cap. 109.* *He will not the death of a sinner, to wit, by his word, while by the word of saluation he commeth to all, and so he will haue all men to bee saved. But he will be the same by his vnsearchable will. Which will (saith he in the same booke chap. 107) is not to be searched into, but with reuerence to be adored, as the highest secret of Gods maiestie.* Againe, *He will not the death of him that dieth simply, and as it bringeth destruction, but as it is a punishment: for the Lord delighteth not in the perdition of the liuing, Wisd. 1. 13.* as it is writen. *But he is the punisher of sinners.*

Now as touching the matter of forsaking, blinding, and hardening, I will produce a few testimonies of many. Wee reade in the sacred Scriptures: *He hath mercie on whom he will, and whom he will he hardeneth. The elect haue obtained it, but the rest were hardened, as it is written: God hath giuen them the spirit of slumber, eyes that they should not see, & eares that they should not heare. See the prophesie of Esay 29. vers. 10. and chap. 6. Goe and say to the children of Israel: In hearing ye shall heare, and shall not vnderstand: and seeing ye shall see, and shall not perceiue: harden the hearts of this people, and make their eares heauie, and smee ouer their eyes, least they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and so bee conuerted, and I should heale them.* Which prophesie S. Iohn alleadging, affirmeth, that the Iewes beleueed not in the Lord, albeit they had seene many signes, neither that they could belecue, because he had blinded their eyes, and hardened their hearts. To the same vnbeleueing Iewes the Lord said: *Ye doe not belecue, for ye are not of my sheepe. My sheepe heare my voyce, and I know them, and they follow me.* Againe to his disciples: *To you (saith he) is giuen to know the mysteries of the kingdome of heauen: but* *Offorsaking, hardening, and blinding. Rom. 9. & 11. Ioh. 12. Ioh. 10. Math. 13.*

to others it is not given: therefore in parables I speake vnto them.

Act. 14.

Isay 65.

Neither came it to passe without cause, that in so many hundred yeares before the coming of Christ, no light of sauing doctrine was reuealed to the Gentiles: but as Paul witnesseth, the liuing God that made heauen and earth, passing ouer the former ages, suffered all nations to walke in their owne waies, vntill the coming of the time of grace he was found of them, that sought him not. And in Israel that was fulfilled that the Prophet saith: *All the day long I haue stretched out my hands vnto a rebellious and gain saying people.*

By these things it is euident, that they that were not ordained to life, are also reiected from the grace of faith and conuersion, and are left in their owne obstinacie: while they either bee deprivied of the meanes to heare the word, or else if they doe heare it, are not so called, as that they are become fit to follow it. Wee speake now of totall blinding (as I may so call it) which hath ioyned with it finall impenitencie: and not of euery particular one, which happeneth to the predestinate also, whom God now and then before and after their conuersion suffereth to fall into sins, yet so, as all things worke vnto their saluation.

Aug. ad Simpl.
lib. 1. q. 2.
The vse of all.

The vse of these things is, that wee may vnderstand what great thanks are to bee giuen to God for his mercie, who sheweth in the punishment of some, what he freely bestoweth vpon others.

CHAP. XVII.

How God is said to harden and blinde.

IT remaineth now that we consider, how blinding and hardening of the vngodly is attributed vnto God. For vnlesse this be rightly vnderstood, God shall seeme to bee accused of iniustice, and contrariwise sinners excused, according to the saying: *Why is hee yet angrie? for who shall resist his will?*

Some,

Some, to auoide these rockes, doe expound, that God hardeneth by permitting onely, and all seeme not to take this permission after one sort: some referrē it to the long suffering, and lenitie of God, so that he is said to harden when he doth not forthwith chasten sinners: and to haue mercie, when by and by he inuiteth them to repentance by afflictions. Others say, that permission here is the priuation of grace, so that to harden is all one with, *not to soften by grace.*

The former exposition is referred of Erasmus to Origene *Collat. de lib. arbit.* and Hierome. But it is confuted by Luther by most strong reasons. For that ouermuch libertie of interpreting, tendeth to confound all things by a new and vnheard of Grammer: as when God saith, *I will harden the heart of Pharaο*, changing the persons, a man should take it, *Pharaο hardeneth himselfe by my lenitie. God hardeneth our heart*, that is, wee harden our selues, while God deferreth punishment. So, that God sheweth mercie, doth not signifie, to giue grace, to forgive sinnes, to iustifie, or to deliuer from euils: but contrarily it signifieth to punish, and to chastise. This is nothing else than of mercie to make wrath, of wrath mercie, by an altogether crosse kinde of speech. And if then God bee said to harden, when hee doth good, and forbeareth; and to haue mercie, when he afflicteth and chastiseth, then God shall not bee said to haue hardened Pharaο, but contrariwise to haue had mercie on him. For what omitted hee in afflicting, chastening, and calling Pharaο to repentance? These and many other things, saith Luther in that place.

Augustine also reprobeth Iulian the Pelagian of an error *Lib. 5. cap. 3.* for this, that he thought that hardening pertained onely vnto Gods patience, and not to his power, as God did not harden, but by shewing his patient goodnesse, when euils bee done. *What is it (saith he) that we daily say: Leads vs not into temptation? but that we bee not deliuered ouer vnto our lusts? Doe we happely aske this of God, that his goodnes be not patient towards vs? What man in his right wits someaneth? Because so wee should not call for his mercie, but rather prouoke his anger.*

The second opinion better, but vnperfect.

*De pred. & gra. ca. 4.
Epist. 105.
Lib. 1. cap. 2.*

*Tom. lib. 1. dist.
4. c. 1. Ar. 1. 2.
9. 29.*

God moueth mens hearts to good and euil, but diuerslie, yet alwaies iustly.

Brentius.

De gra. & lib. arb. cap. 21.

2 King 14.

Their iudgement is somewhat fuller, who albeit they also make mention of permission in this matter, yet they take hardening for the withdrawing and depriving of grace. And this is it that is read in Augustine: *God is saide to harden, to blinde, to turne away him whome hee will not soften, enlighten, and call. Neither doth God harden, by bestowing malice, but in not bestowing mercy.* Also to Simplician, Gods hardening is, that he is unwitting to shew mercie, so that he giueth not any thing to a man to make him worse, but onely giueth him nothing to make him better. And by and by; he bestoweth not vpon some sinners his mercie to iustifie them, and therefore he is said to harden some sinners, because he hath not mercie on them, and not because he compelleth them to sine. In this sense Lombard also and Aquinas speake of induration or hardening.

Albeit this exposition be tollerable, yet the same Aquinas in his exposition vpon the 9. to the Rom. vpon the saying, *he hardeneth whom hee will*: freely confesseth, that something more must bee vnderstood herein: and he addeth, *that men are moued of God to good or euill by a certaine inward motion, but diuersely. For a man is stirred up to good of God, directly, and of him selfe, as of the author of goodnes: but vnto euill by occasion.* Herewith may those things be compared, that Luther hath in his booke of seruile freewill cap. 150. and 154. and Brentius vpon 1. Sa. 2. of Elies sonnes writeth thus: *To be intent they might be punished worthily according to their deserts, the Lord by his secret power brought it to passe, that they should not repent at their fathers admonition, and should perish: to wit, inwardly working what outwardly hee forbiddeth by his word. And this is not to be the author or cause of malicion, but it is to inflict iust punishment for the same.* These things he.

But especially Augustine at large proueth and declareth, that God worketh as pleaseth him euen in the hearts of wicked men, by rendering vnto them according to their deserts. So God (saith he) wrought in the heart of Amasis, (with whome doubtles God was iustly angrie for his idolatrie) that he should not heare good counsell, but contemning it, should goe to warre, where

where with his whole army he might be destroyed. And in the Psalment is said of the Egyptians, what God did unto them. He turned their hearts, that they hated his people, and dealt deceitfully with his servants.

Psalm. 105.

Of these and such like places of the holy Scripture he afterward concludeth, that God worketh in the hearts of men to have their willes, whither soever it please him, either to good of his mercy, or to euill according to their deserts, in his iudgement doubtes, sometime manifest, sometime hidden, but alwaies iust. In like manner against Iulian: Many things (saith he) we could rehearse, wherby it might plainly appeare, that by the secret iudgement of God the hart is made peruerse, that a man beareth not the truth, and thereupon sinneth for a punishment of some former sin. And among other things these he mentioneth: Rom. 1. Therefore, (that is for a recompence of their error) God gaue them vp into shameful affections, and into a rebellious mind, to do the things that were not convenient, being full of all unrighteousnes, fornication, wickednes, couetousnes, &c. 2. Thess. 2. Because they receiued not the love of the truth, that they might be saved, God sent unto them a strong force of error that they might beleue a lie. Iia. 19. God hath cast among them the spirit of error, and they haue seduced Egypt. And chapter. 63. why hast thou made us O Lord to erre from thy wayes? hast thou hardened our hearts, that we should not feare thee? 1. King. 22. By Gods commaundement, and in his iudgement a lying spirit went forth to seduce Achab by the false Prophets. He doth these things, after a wonderfull and unspokeable manner, (saith Augustine) who knoweth how to worke his iust iudgements, not onely in the bodies, but also in the hearts of men: who maketh not euill willes, but vseth them, as he will, seeing he cannot will any thing uniuersally. Cyprian also vpon the Cyprian. ser. de appetitio. Lead vs not into temptation, or as he readeth: Suffer vs rat. dom. in not to be lead &c. writeth, that the aduersarie can do nothing against vs, vnles God before hath permitted him, and thence is power given him: and that that euill one hath power against vs in two respects: either to punishment, when we haue sinned, or els to glory, when wee are tryed. Which thing in so many

God worketh in mens hearts, to bow their willes to good or euill.

Lib. 9. cap. 3.

God punisheth sinne with sinne.

Augustine.

Cyprian. ser. de appetitio.

The diuine hath power against vs in two respects.

words

*De serm. Dom.
in monte lib. 2.*

wordes welneere our Augustine expresseth: *Temptations* (saith he) *are made by Satan, not by his authority, but by Gods sufferance, either to punish men for their sins, or els to prone and exercise them of Gods mercy.*

Gods hardening is not only permissi-
on, but also the
operation of
his wrath.

God is the re-
uenger, and
not the author
of sinne.

*Ad Sixtum,
Epist. 105.*

Rom. 5.

Therefore by all these proofes a man may after a sorte perceiue, that hardening, when in the Scriptures it is attributed to God, signifieth not onely permission, but also the operation of Gods wrath: for, (that I may say nothing of outward things, which make to the induration of reprobates,) the deuill himselfe, who worketh mightily in the children of disobedience, is so in the power of God, that he doth nothing but at his commaundement. And this is diligently to bee marked, that, whether by forsaking, or by any other waie that mā can shew or not shewe, God, who is most highly good, and vnspeakeably iust, doth exercise such kind of iudgements, he is not the author, but the reuenger of crimes, while he punisheth one sin with another. *For we seeke for the merite of mercie* (saith Augustine) *and we find it not, because there is none; least grace should bee made of none effect, if it be not giuen freely, but rendred for deserts. But we seeke for the merite of hardening, and we find it.* For, for good cause the whole lump of sin is condemned from the first beginning of it: and as age increaseth, so wickednes thereupon groweth through a mans owne will, and thereupon also damnation. Therefore the Scriptures rehearse deliuering vp into euil lustes, and efficacie of error and such like, as the scourges of Gods wrath, and the iust recompence of reward.

Obiectiōn.

But God worketh (thou saist) hardnes of heart. But hardnes of heart is sin: for what is it els, than to resist the commaundement of God as Stephen cast the lewes in the teeth? Therefore God worketh sin.

Answer, 1.

Answer. First, God worketh not hardnes of hart, (as hath been said) by instilling malice, but by forsaking, and deliuering vp to y lusts of the hart, & to the deuill himselfe. Secondly, in the *Minor* there is a fallacie of the accident. For (as Aug. teacheth,) *the hardnes of heart, as manie other things, may be considered three manner of waies: to wit, as it is sin: as it is the punishment*

*Contra Iul.
pel. lib. 5. cap. 3.*

punishment of former sinnes: and as it is the cause of sinnes following, namely, when through the error of a blind heart some euill is committed. And these diuerse respects concur accidentally in one and the same worke. Therefore as farre forth as hardnes (whereof wee speake) is a sin, it is the worke of man and the deuill: and it is Gods worke no otherwise than as it is a punishment. For hee is the author of euery punishment of sinne whatsoeuer it be: because euery punishment of sin, as it is such, is good, because it is iust. But God is not the author of sin, because it is euill. And God is exceeding good and iust, and cannot be the author of an euill and vniust thing, as it is written: Thou art a God that hast no pleasure in wickednes. And Clemens Alexandrinus citeth out of the Poet: Iupiter who reigneth ouer the Gods, and beholdeth all things, is not the cause of euils to mortall men.

Hardnes of heart taken three waies.

*Psalm. 5.
Lib. 5. Stromas.*

Hereupon dependeth an answer to an other obiection also: *That if God hardens men, they that sin, seeme to be made excusable. For who may resist his will?* But for two causes no place of defence or shift is left for such as be hardened. First because the merit of induratio sticketh fast in themselves, as we haue seene. Secondly, they themselves wittingly and willingly harden their owne heart against Gods commaundement, and indurate themselves: as of Pharao not onely it is written, *that God hardened him*, but also that he *hardened his owne heart*. And the wiseman witnesseth, *that the wicked erre, because their own malice blindeth them*. For through malice they shut their owne eyes, least they should see, and stop their eares, least they should heare, like the deafe adder that stoppeth her eare, least she should heare the voice of the charmer.

Obiection. 2.
Answer.
They that be hardened, haue no defence for it, and that for two causes.

Exod. 8.

Wisd. 2.

Psalm. 58.

CHAP. XVIII.

Whether God hath predestinated the infidelitie of the reprobates, and sinnes in generall.

AND these things of the effectes of reprobation. But here further the question was wont to be asked, *Whether reprobates,*

reprobates, as they are said to be predestinated to suffer damnation for sins, so also be predestinated to sins themselves, infidelitie and others, whereby they draw damnation vpon themselves, or not? And generally, whether God predestinated any man to sin? Some men sutely feare not to auouch it, as not repugnant vnto the truth, nor inconuenient. Of which opinion is Anselme, Bishop of Canterbury, who was famous in the yeere 1060. for he boldlie affirmeth, that there is a predestination not only of good things, but may be said also of euill things after a sorte, because euill things are not done, vntill God doe permit them. Whereupon (saith he) after this sorte it is not inconuenient, that God hath predestinated euill things; while he correcteth not euill men, and their euill workes: but he is said more specially to foreknowe and predestinate good things, because he maketh them both to be, and to be good: but in euill things he causeth euely that they essentially be, and not that they be euill.

Fulgens. lib. 1.

ad Mon. 7. ad T.

ad Mon. 7. ad T.

ad Mon. 7. ad T.

ad Mon. 7. ad T.

ad Mon. 7. ad T.

ad Mon. 7. ad T.

ad Mon. 7. ad T.

ad Mon. 7. ad T.

ad Mon. 7. ad T.

ad Mon. 7. ad T.

ad Mon. 7. ad T.

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ad Mon. 7. ad T.

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ad Mon. 7. ad T.

ad Mon. 7. ad T.

ad Mon. 7. ad T.

Contrariwise, Fulgentius in his first booke to Monimus, (where plentifully, and of purpose hee handleth this question) defineth, that the good and righteous God foreknew surely the finnes of men, (because nothing that was to come, could be hid from him) yet that he predestinated no man to sinne. This opinion he confirmeth by the definition of predestination, which in his iudgement is nothing else, than the preparation of the workes of God; or the mercifull and iust disposition of a diuine worke that should come to passe. Seeing therefore that iniquitie pertaineth not to the worke of God, which he knoweth how to punish, and not to commit; it will follow of the definition already brought, that a man is not predestinated of God to commit finnes. Hee bringeth also his reason: That sinners should be vniustly punished of God, if by his will they should sinne, as being predestinated of him to sinne. Further, he citeth Augustine and Prosper to be of the same minde. For Augustine in that notable worke, that hee wrote of the predestination of Saints, chap. 10. distinguishing betweene Gods foreknowledge and Predestination, saith: Predestination cannot be without foreknowledge: but foreknowledge

Aug. de pred.

san. 1. cap. 10.

How predesti-

nation and

foreknow-

ledge differ.

knowledge may bee without predestination. For by predestination God foreknew the things that he would do: but he was able to foreknow euen the things that he doth not, as all finnes. For albeit some things are so finnes, that they be also punishments of finnes: yet here sinne belongeth not to God, but iudgement. The same man vnto the Articles falsely laid to his charge, (when the Pelagians spitefully traduced the doctrine of predestination) as though hee would make God the author of finnes: refuting that detestable and abominable blasphemy at large, thus writeth: *The Lords predestination is neuer without goodnes, neuer without iustice: for all the waies of the Lord are mercie and trueneth. And the holy deitie liked not to prepare the adulteries of matrones, and the deflowring of maidens, but to condemne them, nor to appoint them, but to punish them. And in the same place: Gods predestination hath not stirred vp, moued, or caused the falls of them that perish, nor the malice of wicked men, nor the iniquities of sinners, but he hath altogether predestinated his iudgement, whereby he will render to euery one as he hath done, be it good or euill: which iudgement should not be, if men should sinne by the will of God. Also, There is no predestination of God for the transgression of the law, and the committing of any kinde of sinne. It is sufficient to know that the standing of things bee of him, and that the ruines of things bee not of him: neither doth it follow, (as they that obiect such things, suppose) that God hath taken away repentance from them, to whom he hath not giuen it: and that he hath throwne them downe, whom he hath not lifted up: seeing it is one thing to make guiltie an innocent person, (which is farre from God) another thing not to haue pardoned a wicked man, which belongeth to the desert of a sinner. Againe, The rule of this matter in question must surely bee maintained, (which is cleere by diuine testimonies) that sinners in their owne euils are foreknowne onely: but punishment is predestinated for them. Hereunto Prosper a learned and godly man consenteth: *The infidelitie of such as beleene not the Gospell is not bred of Gods predestination. For God is the author of good things, and not of euill. And in his answer to the 15. objection:**

How predestination & foreknowledge differ.

Art. 7. 8. 9. & quibusdam seq.

Aug. Hypognost. 6.

Ad 14. obiect. Gallorum.

Why infidelity commeth not of predestination.

iection: *God only foreknew, and did not also predestinate those things, which should not haue from him the cause of their working.* To the same purpose did the Councell of Araul. determine in their last canon.

Marke this.

Lib. 1. ad Mon.

Obiection.

Answer.

Thom. in 9. ad
Rom. lect. 1.

How election
and reprobation
agree and
differ.

Obiection.

Answer.

And as for Anselme he disagreeth not so much in sense, as in words from the things, which these fathers write & iudge: seeing hee vsed the word *predestination* in a more generall signification, for *preordination*: making it all one to predestinate, and to decree that a thing should be. And now, there is nothing at all done, that the Lord is vnwilling with all: yet so that we know, that good things are done by his assistance and working, euill things are permitted, he giuing them ouer, and ordaining and directing them to such good ends, as it pleaseth him. And this is it that Fulgentius also writeth, *that God surely is not the author of euill thoughts, yet that he is the ordainer of euill wils, and that he doth not cease to worke some good of the euill worke of enery euill man.*

Some man may say, that the elect are predestinate not onely to glorie but also to righteousnesse, to wit, to faith and good workes. Therefore also that the reprobates may seeme to be predestinate both to sinne and to punishment.

Ans. Election and reprobation doe agree in this, that as election is the preparation of glory, so reprobation is the preparation of punishment: but they differ, that election importeth the preparation of faith and good workes, whereby a man commeth to glorie: but reprobation doth not import a preparation of sinnes, whereby a man commeth to punishment. Wherefore this onely followeth, seeing the elect are predestinated to faith and repentance, that they may be holie and blameles before God, that the reprobates are not predestinated to the same grace.

But, the hardening of reprobates is predestinated of God. And that is sinne. Therefore some sinne is predestinated of God.

The answer to this obiection is manifest by those things that haue been spoken. For the hardening of reprobates is so sinne, that withall it is also the punishment of sinne: and it so farre

faire forth pertaineth to Gods predestination, because it is not farre from the working of it. For those things that bee so sinnes, that withall they be also punishments of sins, in them not sinne, but Gods iudgement pertaineth to Gods predestination, as I haue shewed out of Augustine.

CHAP. XIX.

*That predestination is stedfast and
vnmoueable.*

THe fourth part of this whole treatise, according to the di-
uision set downe in the beginning, is of the vnchange-
ableness of predestination. Where wee must consider, that e-
lection and reprobation, namely, the decree of God concern-
ing the either sauing of men in mercie, or the punishing of
them in iustice, cannot be changed, so that of the number of
the elect any one perisheth: or contrarily any of the repro-
bates be saued: but as well the one be vnfallibly saued, as the
other be vnfallibly damned.

This opinion may be confirmed by many testimonies of
the sacred Scriptures. Ioh. 6. the Lord saith: *euery one that
the father giueth me, shall come vnto me, and all that cometh
vnto me, I will not cast forth.* And chap. 10. *My sheepe heare
my voice, and I know them, and I giue vnto them eternall life,
neither shall they perish for euer, and no man shall plucke them
out of my hand. My father who gaue them me, is greater then
all, neither can any man pull them out of my fathers hand.*
1. Ioh. 2. *They went of from vs, but they were not of vs. For if
they had been, they had surely continued with vs.* 2. Tim. 2. *The
foundation of God standeth sure, hauing this seale: God know-
eth who are his.* As also Apoc. 7. there is mention made of
the seale of the liuing God, and of the certaine number of
them that are sealed in their foreheads: to wit, of the seruants
of God, whom his grace preserueth harmeles, and vntouched
among the midst of the stormes of calamities vpon sea and
land. So afterward in the same booke, chapter 13. and 17.
power

The necessitie
of predestina-
tion is vn-
moueable.

The elect can-
not perish, nor
the reprobates
be saued; be-
cause Gods
decree is vn-
changeable
towards both,
ptoued by ma-
ny places.

power is given to the Dragon and beast to seduce the whole earth: yet the elect are excepted, whose names are written in the booke of life, from the foundation of the world. Therefore the elect cannot be deceiued, at the least finally. As also Mat. 24. *False Christs and Prophets shall arise, and shall worke great signes and miracles, to seduce, if it might bee, the very elect.* What meaneth that saying of Paul, Rom. 8. *Wee know that all things worke for good to them that loue God, that is, that are called of purpose.* All things he saith, euen euill things, yea sinnes themselves, as Augustine witnesseth. And most plainly the Apostle confirming the same, addeth: *For whom hee foreknew, them hee predestinated also to bee made conformable to the image of his sonne. Whom he predestinated, them he hath iustified, and glorified also. What shall we say then to these things? If God be for vs, who can be against vs? euen he who spared not his owne sonne, but gaue him for vs all, how shall he not with him giue vs all things also? Who shall accuse the elect of God? who shall condemne? who shall separate vs from the loue of Christ? Neither death nor life, &c.* And in the 9. chapter of the same Epistle: *It cannot bee that the word of God should faile. On whom he will he hath mercie, and whom he will hee hardeneth. Who shall resist his will? And chap. 11. God hath not cast away his people whom he foreknew: which thing he there sheweth by the example of Elias times, and of the Iewes of his time: among whom albeit farre degenerate, and enemies to the Gospell, yet God reserued to himselfe a remnant according to the election of grace. And he annexeth a saying worthie to bee remembred: Israel obtained not that he sought for: but the elect attained it, and the rest were hardened. And a little after: Therefore as touching the Gospell they are enemies for your sakes, but in respect of election they are loued for their fathers sakes. For the gifts and calling of God are without repentance: that is, surely fixed without changing, as Augustine expoundeth, who also warneth vs to vnderstand this saying, not of that calling whereof it is sayd: Many are called, &c. but of that, whereby the elect are called.*

Secondly,

Secondly, the propounded sentence leaeneth on most effectuall reasons. For what things God from eternitie foreknoweth, they must needs certainly and vnfallibly come to passe, as they be foreknowne of him. For foreknowledge is the knowledge of a thing that shall be. And that which shall come to passe, must needs bee done. And it is confessed already, that God foreknoweth who shall be saued, and who shall be damned. *Ergo, &c.*

²
Predestination
is vnchange-
able.
The 1. reason.

Further, the decrees of God are vnchangeable. But election and reprobation (as it is said) be the decrees of God, of sauing whom he will in mercie, and condemning whom hee will in iustice. Therefore it cannot be, but both election and also reprobation is firme and immutable, so that neither the elect can perish, nor the reprobates be saued. For of the immutabilitie of Gods secrets it is said: *The strength of Israel will not lye, nor repent. For he is not a man, that he should repent. Also, God is not as a man, that he should lye, nor as the sonne of man, that he should be changed. He hath said, and shall he not doe? he hath spoken, and shall he not accomplish?* And in Esay: *The Lord of hosts hath decreed, and who can breake it? The hand of the Lord is stretched out, and who shall turne it away? And, My counsell shall stand, and I will doe all my will.*

The 2. reason,

1. Sam. 15. 29.
Numb. 23. 23.

Esay 14. 24. 27.

Cap. 46. 10.

But in that God now and then denounceth and threatneth some things, which yet afterwards he doth not, by the example of the Niniuites, and of Ezechias: wee must vnderstand, that therein the Scripture speaketh according to the nature of second causes, or els with the condition secretly vnderstood of repentance, and prayer, as Iere. 18. such like sayings are expounded: and not in respect of Gods simple and absolute decree. In which sense it is well said of Gregorie: *The Lord knoweth how to change his saying, but neuer knoweth how to change his counsell.* And of Augustine: *God knoweth how to change his saying, if we would change our life.*

A doubte.

Thirdly, examples manifestly proue the infalliblenes of predestination. Pharao, Sehon, and the kings of the Canaanites with their subiects were appointed to destruction. What

The 3. reason.

Z

was

Exod. 4.

Deut. 2.

Ios. 11.

1. Sam. 2.

2. King. 12.

2. Sam. 7.

2. King. 10.

Gen. 37. 39. 41.

50.

Acts 2. & 4.

Chap. 13.

1. Tim. 1.

Gal. 1.

was done? their hearts were hardened, that they might fight against Israel and perish for their finnes. And it is expressely written: *It came of the Lord to harden their hearts to fight with Israel, that he might destroy them.* So Elies sonnes hearkened not to the voyce of their father, because the Lord had appointed to destroy them. Roboam heard not the people, because it pleased the Lord by that meanes to rent the kingdome, and to pull it away from Salomons race. Absalom and euery man of Israel despised the good counsell of Achitophel, and heard Hufai: because the Lord minded to destroy Achitophels counsell, to punish Absalom. Likewise nothing of the word of the Lord against Ahabs house fell to the ground, but the Lord accomplished as hee had spoken by his seruant Elias.

On the other side, how wonderfully was Ioseph, when his brethren went about to kill him, sent into Egypt, and aduanced to the gouernment of the kingdome, that the counsell of the Lord might be fulfilled? What was of lesse hope in the eyes of men, than Dauids raigne? Yet he rose to the dignitie of the kingdome out of all his persecutions, and gouerned the people by the knowledge of his hands; that the Lords counsell might stand, when all the deuises and counsels of the people were scattered. These things are plaine and cleere.

But that is more notable that wee reade of Christ himselfe. Herod and Pontius Pilate with the Gentiles and people of Israel were gathered together against him, to doe whatsoeuer the hand and counsell of the Lord had before determined to bee done. And when by the determinate counsell and prouidence of God they had taken him, being yeelded vnto them, with wicked hands they crucified and slue him, and fulfilled all things that the Prophets had written of him, albeit all the while they went about another thing. What shall we say of the Apostle, and teacher of the Gentiles? who first was a blasphemers, and a persecutor, and an oppressor, how mightily and miraculously was he called to the Gospell, when it pleased God, who had separated him from

from his mothers wombe? And to vse not so much examples of persons, as of nations: the Gentiles, who sought not after ^{Rom. 9 & 10.} righteousnesse, attained vnto it, and the Lord was found of ^{Esa. 65.} them who sought him not, and made manifest to them that did not enquire after him: But Israel did gainsay, and seeking ^{Rom. 11.} his owne righteousnes, was not subiect to the righteousnesse of God. For the elect obtained it, the rest were hardened, as it is written: *He gaue them the spirit of slumber, eyes that they should not see, and eares that they should not heare.*

Fourthly, the same doctrine of the vchangeablenes of ^{The 4. reason,} Gods predestination, is in sundrie places mentioned of Augustine, as *cap. 7. de correp. & grat.* *If any of the elect perisheth, God is deceived, and is overcome by mans sinne: but none of them perisheth, because God is not deceived, nor overcome by any thing.* But he speaketh of such as be elected to raigne with Christ, and not in that sense as Judas was elected to the worke whereto he serued. And in his answer to the Articles falsely laid to his charge: *The predestination of God, albeit it be uncertaine with vs, yet with him, who made the things that shall come to passe, it abideth vchangeable: neither doth he darken the things that he enlighteneth, nor destroyeth what he doth build, nor plucketh vp what he hath planted. For the gifts and calling of God are without repentance, and the foundation of God standeth sure, hauing this seale: The Lord knoweth who are his.* And most notably, in *Soliloq. cap. 28.* *All of vs are as a menstruous cloth, comming out of a corrupt and filthy lumpe: but thou that only art cleane, doest purifie them in whom it pleaseth thee to dwell, whom without their merits thou hast predestinated before the world, and chosen for thy selfe to be a holy temple, whose names and number thou knowest, and who cannot perish, to whom all things worke for the best, yea euen their very sinnes. For when they fall, they shall not fall downe, because thou puttest vnder thine hand, keeping all their bones, cuerlasting that none of them bee broken. But yet the death of sinners is the most miserable, (those I meane) whom (before thou madest heauen and earth) according to the great depth of thy iudgements, being secret, yet alwaies iust, thou didst foreknow for e-*

^{The Lord knoweth from cuerlasting the names and number of elect and reprobates.}

All things
worke for the
worlde to repro-
bate, yea, euen
their prayers.

ternall death, whose names and merites are numbred with thee, who hast numbred the sand of the sea, and fadomed the bot-
tome of the depth: whom thou hast left in their uncleannes, to
whom all things worke for euill, yea their very prayer is turned
into sin, that if they should ascend into heauen, and make their
nest among the starres, they might as dunge perish, and rot in
the end.

Cap. 148.

Cap. 40.

Cap. 59.

Cap. 152.

To say that the
elect may be
increased or
diminished, is
Pelagianisme.
Epistolis ad
August.

Likewise the Author of the calling of the Gentils, lib. 2.
cap. 10. saith: All the sonnes of adoption not onely are elect
at the time of their calling here in this life, but also before the
world was made: in which election, what man soeuer was not
in Christ foreknowne, shall by no meanes be made partaker of
him. And by and by. The foreknowledge of God loseth nothing
of the fulnes of the members of Christs bodie, and the whole
summe foreknowne, and in Christ before the world forechosen,
cannot bee by any hurt diminished. No man can doubt that
this is Luthers verie doctrine, that readeth his booke of ser-
uile will, where he often mentioneth, that the elect are buil-
ded vp by the word, and made better, and that the reprobates
are offended, and become worse: that they amend their life
by the holie Ghost, and that the other perish without amend-
ment: and if the elect bee in an error, yet that before their
death they do come into the right way: that this is necessary,
and that they cannot finally bee offended. And prafat. ad
Rom. he writeth, that the decree is stable, and the necessitie un-
moueable of Gods predestination: and he saith, that this neces-
sitie is verie necessarie for our saluation and consolation: be-
cause we be so weak in our selues, that if saluation stood in vs,
verie few or none should be saved: for the deuill would conquer
all. But now seeing this sure and most certaine decree of God
cannot bee changed, nor abolished, by any creature, wee haue
hope that at length we shall ouercome sin, albeit now it rage in
our flesh. These things in that place saith Luther. But as it is a
point of sound doctrine, to hold, that y predestinate number
of the chosen can neither be increased nor diminished: so not
to rest therein is Pelagianisme, as Prosper testifieth. Which
Hilarie also confirmeth, reporting that the remnant of the
Pelagian

Pelagians tooke it hardly, that such as were of sound faith, preached that men were so predestinated both to the one and the other state, that none could go from one to the other.

By these things then it is manifest, that such as be predestinate to eternall life, doe not perish, yea cannot possibly: and that because of the counsell of Gods will, that cannot be infringed, or hindred by any creature. It is plaine also, that the number of such as shall bee saued, is sure and certaine with the Lorde, who knowes his owne, and numbereth the sand of the sea. Whereunto Augustine *de Correp. & gra. cap. 13.* *The number of them that be predestinated to the kingdome of God is so certaine, that nothing may bee added to them, nor taken from them.* Againe *ad Laur. cap. 29.* *The number of the blessed, whether it be that which is, or that which shall be, is in the eye of that workeman, that calleth things that bee not, as though they were, and disposeth all things in number, weight and measure.* And whereas some thinke that the number of the elect is precisely so great, as there be deuils, that fell from the society of the Angels, it is surely curiosity. Augustines opinion is better in the place now alleaged: who albeit hee acknowledge that the elect among men doe come in the place of the Angels that fell, to restore the city of GOD, yet hee saith nothing of the equality of the number, yea hee leaueth it in doubt, as a secret knowen to God. For to what purpose should a man auouch a thing with perill, that safely he may be ignorant of?

1
The elect cannot perish.

2
Their number is certaine.

3

CHAP. XX.

Answers to such obiections, as are wont to be made against the vunchangeableness of Predestination.

BVt some object vnto vs in this place, that a windowe is opened to impiety, by making as it were sides, whereto neither must anything be added, nor any thing detracted: & fatall necessity is brought in: *the free will of man denied: the*

The summe of the obiections of both kinds.

ministerie of the word and praier taken away: sinners are excused; and (which God forbid) God is accused as the author of sin: and men are prouoked to despaire, and such other like, whereby subtil detractors openly vaunt themselves, as the Pelagians did in old time, by the report of Prosper and Hilarie. Further beside these consequences of mans reason naughtily wrested, there bee some places of Scripture objected, but in vaine as we shall see.

Obiection 1.

First, therefore they canill, that a windowe is opened to heinous offences, because men thus thinke: It must needes be done that God hath predestinated: Therefore whether I do well or ill, if I be predestinated to Gods kingdome, I shall be saued: if I be not, I shall be damned.

Answer.

I answere. What ignorant men, I will not say, Epicures thinke or not thinke, it is nothing to vs. For manie abuse euen the doctrine of grace, and thinke; because we are iustified freely, men must giue themselves to sin, that grace may abound: whose iudgement is iust, saith Paul. But that must not bee imputed to the doctrine, but to the abuse of it. For first it belongeth not to vs to giue sentence of Gods secretes, but the will of God reuealed in his word is to be followed. And that commaundeth vs to heare the sonne, to repent and to beleue the Gospell, that we may be saued. So Luther represseth those wicked speeches, on the 26. of Genesis, and elsewhere. For it is all one, as if a man said: what God hath appointed must be; therefore all care of our soules, and all our labour is uncertaine, and to no purpose.

Predestina- 2
tion not onely
appointeth the
end, but the
meanes to the
end.

Rom. 8.

Ephes. 1.

Contra. Inl lib.
6. cap 3.

Secondly, predestination not onely appointeth the ende, but also the meanes vnto the end, as the Apostle saith: whom hee hath predestinated, them also hee hath called, iustified, and glorified. Also, Hee hath chosen vs in him that wee should be holy, and without blame before him. Wherefore, it is a plating of a contradiction, that he who is predestinated, can will and do euill finally. Yea rather, as Augstine writeth, they that be of the number of the chosen & predestinate, albeit they lead a bad life for a time, yet through the goodnes of God they are brought to repentance, and are not taken out of this life in their sins:

sius: for predestination is the preparation of Gods benefites whereby as many as be deliuered, are most certainly deliuered. Therefore that vaine and idle reason (as it is called) doth not trouble vs, which if wee should obey, it is to no purpose whatsoeuer we do in our life.

But let the obiection be turned vpon them, that so bring in predestination, that they separate the means from the end. In old time such was the heresie of the *Predestinati*, who, (as The heresie of the predestinati. Sigebert witnesseth in Chron.) sprung vp vnder Honorius the Emperor, and Pope Zosimus, were so called of the doctrine, they held: because naughtily vnderstanding predestination and grace, they auouched, that neither the study of good works profited them that liued well, if they were predestinated of God to death, nor that the vngodly were hurt by wicked liuing, if they were predestinated of God to life. By which assertion they withdrew good men from good things, and stirred vp euill men to wickednes.

Another obiection was of destiny, that it was brought in if The second obiection of fate or destiny. all things depend on the stable & immutable decree of *Predestination*; as for example, who shall receiue the word, who not: who shall beleue, who shall not, and thereby who shall be saued, who damned.

I answered. We preach not destinie but the depth of Gods grace, whereby the difference is made of the elect from the lumpe of perdition, the rest in the same lumpe being forsaken by the iust iudgement of God. And whereas the order of Gods grace, and his iudgement is vnmoueable, that maketh nothing for fate or destinie; vnlesse peraduenture we should take *fatum* to be deriued of *fando*, which is of speaking. For we cannot denie, that God once spake, that is, vnmoueably and vnchangeably decreed, what things he would doe, as he knew vnchangeably all things that should bee, in which respect (as Augustine writteth) wee may say, *fatum* hath his name of *fando*. But this name was wont to be vnderstood in another matter. For in the commoⁿ vse of speaking, by *fate* De Ciuit. Dei lib. 5. cap. 9. The Mathematicall fate. men vnderstand the force of the position of the starres and planets, as it falleth out, when a man is borne, or conceaued,

Naturall and
poeticall fate.

or newly formed, & this is the *Mathematicall fate*. Also those things are of many writers called fatal, which happen beside the will of God, and men, by the necessitie of a certaine order, as that verse sheweth:

*What once prepared is to be,
Surmounteth Ioue his high degree.*

And in Homer (the prince of Poetes) Iupiter lamenteth, that he could not deliuer from death his deare sonne Sarpedon, whom fate compelled to die: Likewise Neptune mourneth because he could not hinder the returne of Vliſſes into his countrey, that he might reuenge Cyclops his sonne; for the fates had decreed that Vliſſes should returne into Ithaca. And in Ouid the same Iupiter saith:

*Thinkest thou alone (O daughter deare) from thee
to put away vnconquerable fate? And afterward:
The fates that stable be, and do abide for aye,
feare neither planets thunderbolts, nor any great decay.*

The stoicall
fate.

*De Cinit. Dei.
lib. 5. cap. 5.*

What fate is.

Cicero de fato.

Also this opinion is commonly attributed to the Stoicke philosophers, albeit Augustine doeth mitigate their opinion) because they said that the knitting together of things by fate doth depend vpon Iupiter, whom they supposed to be the so-ueraigne God. For in Aulus Gellius *li. 6. cap. 2.* there is Chrysippus his definition of fate or destinie: *that it is the naturall and vchangeable coniunction & order of all things frō everlasting.* As Cicero also noteth the opinion of such men as say, that all things are brought to passe by a naturall binding and coupling together without interruption. These dotings not only the Church, but also sounder philosophie reiecteth and condemneth: both because they take from God his libertie and omnipotencie, and also because they abolish the order and manner of working ordeined by Gods wisdom in second causes. For some second causes bee ordeined of God to certaine and determined effectes, other be not, but of their owne nature are indifferent to bring forth this or that effect.

Fate for Gods
prouidence
Lib. epist. 18.

Other men doe terme the connexion and order of all causes hanging on the wil of God by the name of fate, which weyse to call Gods prouidence. So Anneus Seneca: (*The fates*

fates leade him that is willing, & draw him that is unwilling,) most evidently called that fate, which in the same place hee had called the will of the highest father. And Apuleius saith, that fate is a diuine Lawe, whereby the ineuitable purposes and entreprises of God are brought to passe. After the same maner Boëtius spake many things of fate. For he will haue a fatall order to depend vpon the simplicitie of the diuine prouidence: so that prouidence is a diuine way disposing all things, but fate is a disposition inherent in moueable things, that is, the execution of that eternall prouidence in God. And seeing fate proceedeth from the beginning of an immoueable prouidence, he writeth, that hence it commeth to passe, that it also is immutable.

*In dogmate
Platonis.*

De caus. lib. 4.

*How Gods
prouidence
and fate doe
differ by
Boetius.*

With such men as these bee, if we credite Augustine, wee must not greatly contend about the worde, seeing they attribute the very order of causes, whereby euery thing is done that commeth to passe, to the will and power of the Soueraigne God, whom most truely wee belecue, both that hee knoweth all things before they be done, and also leaueth nothing vndisposed: and all powers are from him, albeit not all wils proceede from him. For euil wils are not from him, because they are against nature, which commeth from him. Yet because wee must speake of diuine things according to the rule of pietie, it is beter to abstaine from the word fate or destinie, as Augustine in the same place notably aduiseeth vs chapter 1. *Humane kingdomes are altogether appointed by the diuine prouidence, which if a man therefore attribute to fate, because he understandeth thereby the very will and power of God, let him hold his iudgement still, but let him reforme his tongue.*

*De Ciuil. lib.
5. cap. 7.*

*Euill wils are
not from
God.*

*Christians
must not
haue the word
fate or desti-
nie in their
mouthes.*

But it is an vngodly & sacrilegious thing, that some endeavour to finde fault with y^e order of causes which are coupled together, which order is certaine with God foreknowing & disposing it: such men must at length needs fall to this point, that they will both deny Gods foreknoweldge, and also all prophecie, that is clearer then the light, (as Cicero did, *de diuinat. 2.* For if all future things be foreknowne, that they shall

*Make this
well.*

in.

in that order come to passe, as they are foreknowne that they shall bee. And if they shall come to passe by this order, the order of things is certaine with God foreknowing them. And if the order of things be certaine, the order of causes also is certaine. For not any thing can be done, before which there went not some efficient cause.

Objection. 3.
Of freewill.

But in this order of causes that are ioyned one with another, is there any libertie of our free will? Doeth the chaine of predestination constrain the very motions also of mens mindes?

Answer.
Libertie three-
fold.

- 1 I answer, there is a *threefold libertie* according to the common distinction: *libertie from coaction, from sinne, and from miserie*. Of these three, *libertie from coaction or compulsion is the propertie of the will, that cannot be lost*, as Bernard sayeth, that is, that whatsoever it willeth, whether it be that which is good, by the grace of God: or that which is euill of it one nature, it alwayes willeth it freely, that is, with a voluntary motion, and not by compulsion. Wee doe surely many things against our will, and compelled: yet the will it selfe can desire or chuse nothing vnwillingly and forced: because if it should wil by constraint, it should vnwillingly wil, which implyeth a contradiction. Otherwise as it is in Augustine, *man naughtily vsing freewill, lost both himselfe and it, and hereby, bee that is the seruant of sinne, is at libertie to sin, but to doe right consly he is not free, vnles being deliuered from sinne, he begin to be the seruant of righteousness*. Moreouer, if
- 2 by free be meāt that, which is subiect to none, nor dependeth vpon any other thing, or is limited, in that sense wee must not doubt, that there can be no libertie of mans will, but that all things are done of necessitie, as God hath foreknowne, and worketh by his vnfallible counsel, and power, as Luther often mentioneth in many places in his booke of seruile will. For as other things, so the elections of the wils of angels and men, are subiect to Gods providence, in whom we liue, bee, and are moued, and who inclyneth the heart of a king, whither souer he will. Gregorie Nyssene in his booke that he wrote of man, saith: *providence is of such things as be not in vs*. And Damasc-

Enchir. cap 30.

Libertie from
subiection the
will hath not.

Cap. 160.

Act. 17.

Prou. 22.

Grego. Nyss.

Damascene *lib. 2. orth. fid.* writeth, that God foreknoweth only *Damascene.* the things that are in vs, and doeth not foreordaine them.

But these are daungerous speeches, and ought not or cannot be admitted but very warily; as Thomas aduiseeth vs: And *Tho. cont. gent. lib. 2. cap. 90.* Augustine much better: *Aug. de Ciu. Dei. lib. 5. cap. 3.* All wils are subiect to the wil of God, euen all wils, because they haue no power but what he granteth them.

But thou wilt say, What is determined of God, necessarily so commeth to passe, as it is determined. But all actions and motions of the mindes of men are determined of God. Therefore necessarily they so come to passe: & by the force of the consequent, there is in them no libertie of our will. This Syllogisme being granted, wee yet denie that which is inferred vpon it. For we must make difference betweene the necessitie of coaction, and immutability. That moueth violently through an externall beginning only: but this imposeth surely a necessity vpon the second causes, that they effect this or that thing, and thereby also vpon the effects, that they so come to passe: yet it taketh not away the natures of things, but rather confirmeth them. Therefore albeit in respect of God, who foreseeth all things infallibly, and vnchaungeably foreordayneth them, necessarily, that is, infallibly and vnchaungeably all things come to passe: yet in respect of the second causes, (them I meane, that are not in their owne nature limited to certayne effects, as be all the willes of Angels and men,) many things are done contingently, and by choice. And it is to be marked, that, seeing effects haue their names of their next causes, such effects are rightly called contingent: euen as they, that arise of second causes necessarily working, (as the motions of heauen, the heate of fire,) are, and are called necessarie: albeit notwithstanding in respect of God, altering the order of nature, as often as pleaseth him, contingencie or chaunce hath also place in such. Examples confirme this answer. As for example Christ must suffer and be slaine, yet he suffered and dyed willingly, as it is written: *I lay downe my life, that I may take it againe. No man taketh it from me. I haue power to lay it downe, and I haue power to take it againe.* Also, *All things must*

Obiection.

Answer.

Necessities twofold.

Things in respect of God necessarily come to passe, but in respect of second causes most things are contingent, and casual.

Examples hereof.

Luke 24.

John 10.

must

De Ciuit. Dei.
lib. 5. cap. 10.

must bee fulfilled, which were written of him: yet what was more casuall, considering the natures of second causes, than that the souldiers cast lots for Christs coate? that they brake not a bone of him? and such like. In the Angels also & perfect spirits in heauen, so mightie is the kingdome of grace, that necessarily they doe not sinne: shall we therefore depriue them of the libertie of their will? What shall wee say of God himselfe, who is vnchangeably good, who must needs alwaies liue, and foreknow all things? Yet God forbid that we should put the life and foreknowledge of God vnder necessitie: as neither is his power diminished, when he is said, that he cannot dye, or bee deceiued. Which example Augustine also vseth: where hee answereth in like maner the foresaid question by that distinction of a twofold necessitie. And chapter. 9. he writeth, that it doth not follow, that, if there bee with God a certaine order of causes, therefore nothing is in our will, seeing in the very order of causes euen our willes are accounted. Anselme writeth at large of this matter, concerning the agreement of Gods foreknowledge and predestination with freewill.

CHAP. XXI.

Answers to the other obiections.

Obiection 4.
Whether the
ministry of
the worde be
ouerthrowne
by predestina-
tion.

BUT they say, that by the doctrine of Gods vnchangeable predestination the minsterie of the word is ouerthrowne, and cleane taken away: to wit, all instructions, exhortations, reproofes, consolations, and lastly all doctrine both publikely and priuately. For what things are vnchangeably predestinated of God to be done, in vaine are meanes vsed in them: And such is the saluation of men: Therefore such meanes are vsed in vaine.

Answer.

But there is an error in the Maior, which onely is true touching meanes, that are not ordained of God, or els, without which it is manifest that hee will bring to passe those vnchangeable euents. But it is of no force concerning those
meanes

meanes, which euen he himselfe pleaseth to vse for the ends appointed of him, and hath also commanded vs to vse them. And such are these meanes that are mentioned in the obiection. For it is written: *Giue heede to exhortation and re- 1.Tim.4. ding: practise these, continue therein: take heede to thy selfe and to doctrine. For if thou do this, thou shalt save thy selfe, and those that heare thee. Also, Be instant in the word, in season, 2.Tim.4. out of season, rebuke, reprove, exhort with all truth and doctrine, watch in all things. And the Lord himselfe saith: If thy brother sinne against thee, goe and tell him his fault, &c. Math.18. if hee heare thee, thou hast wonne thy brother. And euery Lam.3.19. where wee are commaunded to stirre vp the slothfull, to re- Ind.vers.21. proue those that sinne that they may repent.*

Further it is certaine, that predestination belongeth not onely to the end, namely the saluation of such as be predestinate, but to the meanes also leading to that end: the word of God and experience bearing witness, that it is giuen to very few to receiue the doctrine of saluation by the Lord himselfe or by Angels, without the preaching ministerie of man: and that it is giuen to many to beleue in God by men. For God obserueth this order commonly towards his elect, that whom he hath seuered from damnation by the bountifulnes of his grace, for them he procureth his Gospell to bee heard, and when they heare, moueth them to beleue, and to continue vnto the end in faith, which worketh by loue, and to repent vpon admonition, if at any time they go astray. Yea and some also hee bringeth backe into the way which they had forsaken, without the reproofe of men.

But in the children of perdition it commeth to passe that is written, *that they hearing heare not, that is, hearing by the sense of the body, they heare not with the assent of the heart. In the meane while, seeing wee know not who belong to the number of the predestinate, who not, we must be so affected with loue, that we wish al to be saued, warning & reproving all and euery one as occasion is offered, with meekenes, waiting if at one time or other God will giue them to acknowledge*

Predestination
comprehen-
deth both the
end and the
meanes to the
end.

Aug. de bona
pers. cap. 19.

Aug. de Cor. &
grat. cap. 7.

De bono pers. &
cap. 14.

De Correp. &
grat. cap. 19.

2.Tim.2.

ledge

We must doe
our dutie, in
reproving o-
thers, though
we doe not
profit them,
and why. li

Cap. 3.

2. Cor. 2.

Obiection 5.
Whether pray-
ing be in vain,
if Gods pur-
pose be vn-
changeable.

Luke 11.

ledge the trueth, and escaping out of the snare of the deuill, (of whom they are held captiues) to receiue a sounder minde. Therefore let vs doe our dutie, applying brotherly correction to all men, that they perish not, or destroy others: but it belongeth to God to make the same profitable vnto them, who he himselfe hath foreknowne, and predestinated to bee conformable to the image of his sonne. And albeit hee make it not profitable to all, (for many are the children of perdition) yet it is sufficient for vs, that we doe deliuer our owne soules, while they perish not through our fault. As the Lord saith to Ezechiel: *When I shall say to the wicked, thou shalt surely die: and thou hast not warned him, nor spoken to him to returne from his wicked way, that he might liue: that wicked man shall die, but I will require his blood at thy hand. But if thou hast warned him, and he hath not repented of his wickednes, he shall die in his iniquitie, but thou hast deliuered thine owne soule.* And Paul witnesseth, *that we are the sweete sauour of Christ to God in them that are saued, and in them that perish.* The vngodly also are made without excuse in hearing what they ought to do, 'easts they should say: *If I had knowne it, I would haue done it: therefore I did it not, because I knew it not.*

The same account is to be made of praier, which the vncchangeableness of Gods predestination and purpose maketh not any whit the more idle, as some naughtily suppose. For albeit by prayers Gods predestination is neuer changed, yet by them wee are holpen as by certaine meanes hereunto ordained of God, both to attaine vnto many effects, and also to the very ende of predestination, according to the promise: *Euery one that calleth on the name of the Lord, shall bee saued.* And in the Gospell: *Aske and it shall be giuen you. For who soeuer asketh receiveth.* And anone: *how much more will your heauenly father giue the holy Ghost to them that aske of him?*

But here it must be marked, that what things the Saints obtaine by praying, they were so predestinated, that by prayers they should bee obtained, as Gregorie well said. To which purpose

purpose Augustine also saith, *that prayers much availe to obtaine those things, which God foreknew that he would grant to them that pray.* Dial. lib. 1.
Aug. de Civit.
Dei. li. 5 c. 10.

Thus a double error is excluded. One is of certaine superstitious men, as though the decree of God made concerning some man, (put the case of condemning him) might be altered by sacrifices and prayers: as the tale is of Traiane the Emperour, that when he was in hell, (the place of reprobates) he was from thence deliuered by the prayers of Gregorie. The other error on the contrary faulteth, as though a thing so holisome and so necessarie, namely prayer, (*the onely entercourse betweene man and God*, as Boethius saith) should seeme to haue no force, because God hath constantly appointed whom he will saue, and whom he will damne: the one pertaining to his mercie, the other to his iudgement.

And wee must not heare, nor tolerate wicked men being both ignorant, and also hurtfull and bold, who when they do amisse, and securely delight in sinnes, flie to the necessitie of predestination, as to a certaine sanctuarie, and what things they wickedly commit, they say must be attributed to predestination. Whereby they would seeme to bee blameles, and put all the fault in God, as the author of sinnes, as Rom. 9. such men say: *Why is he yet angry? For who shall resist his will?* But Iames rightly reproveth those men that goe about to excuse themselves from God. *Let no man when he is tempted, say, that he is tempted of God: but every one is tempted, when he is drawne away by his owne concupiscence. Then lust, after it hath conceived, bringeth forth sinne.* And the booke of Ecclesiasticus confuteth a double impietie with one and the same answer, chapter 15. *Say not thou, the Lord hath caused me to sinne: for thou oughtest not to doe the things that he hateth. Say not thou, he hath lead me into error, for hee hath no neede of the wicked man. The Lord hateth all abomination, and they that feare him, loue it not. He made man from the beginning, and left him in the will of his owne counsell. If thou wilt, thou shalt obserue the commandements.*

Doubtles these are the fountaines of sinnes, properly belonging

1
A double error
confuted.

The tale of
Traiane.

2

Obiection 6.
Sinners are not
excused.

Lam. 1. 13.

*Ad amic. fals.
impos.*

Hypognos. 6.

Huber. thes 292

*An instance of
the aduerſarie.*

longing to ſinners, luſt, and their freewill: for man is not compelled to commit euils, but he doth them of his own accord, and greatly liketh and alloweth them, as theſe ſayings of Scriptures teſtifie. *He would not vnderſtand to doe well. And, they would not receiue inſtruction,* and many more like in the bookes of Scriptures. But Gods predeſtination ought not to be accounted the fountaine of finnes. *For by the helpe thereof* (as Auguſtine notably hath left in writing) *wee know that many are held backe from falling, but none cauſed to fall, and hereby predeſtination is the cauſe that many ſtand, and that no man falleth. Therefore* (ſaith he) *it is a deteſtable opinion, that ſuppoſeth God to be the author of any euill will, or euill action. And when men ſinne, they ſerue their owne luſts and deſires: but when they auoide euill, and doe good, the waies of men are guided by the Lord to delight in his way. And elſewhere. They that are without the grace of predeſtination, that is ſtrangers from the purpoſe of God, and abide in euill workes, we doe not ſay, as you thinke, that they are ſo ordained of God the creator of all, that they ſhould periſh, as though hee made them to liue wickedly, and caſt them headlong into euery deadly worke. Farre bee that from the purpoſe of God. Neither ſay we, as you imagine, albeit they be willing to beleene, and to giue themſelues to good workes, yet that God will not beſtow theſe vpon them, ſeeing ſuch willingnes is the gift of God, &c.* Theſe things that father oppoſed to that blaſphemous ſpirit, that railed on the truth by the Pelagians. But the ſame ſpirit abideth euen at this day in the aduerſaries, who imagine otherwiſe than wee iudge, as though God forced the reprobates to ſinne, caſteth them downe, carrieth them away, and violently trampleth vpon them, their cauſe vheard. O blaſphemie!

But they except againſt vs, that ſinners ſeeme blameles, that they obey not the trueth becauſe obedience it ſelfe in his gift. This (ſay they) we receiue not, why then are wee reproued, as though we could giue it to our ſelues, and by our will will not giue it? The argument is ſuch as this is:

They that receiue not faith and conuerſion of God, ſeeme excuſable:

*excusable: because wee cannot haue faith and conuersion,
vnles God giue it vs.*

But such are all those that repent not.

Ergo.

Here the Maior is false, albeit it seeme goodly to humane reason: because God made man vpright from the beginning, and created him after his owne image: but man through his owne malice, and the deuill the prouoker, falling from his vprightnes, wherein hee was first made, became wicked. Is God a debter vnto vs to restore vs, because we lost grace receiued? Or shall it not therefore be lawfull for him to require againe of vs, that which is his owne? He hath power to exact it, and hath power also to remit it. But of whom it must bee exacted, and to whom it must be remitted, it belongs to the Lord to iudge, and not to the debtors.

But (say they) the reprobates, while God forsaketh and hardeneth them, cannot auoide sinnes. And it seemeth vniust, if God should punish a man for those things that he cannot auoide. Obiection.

I know surely that this seemeth vniust to Albert Pighius, and other Sophisters, whose wisdom God hath made foolishnes, but how vniustly, it is manifest: for if that reason were anything worth, God could not without a token of crueltie and iniustice punish originall sinne, which certainly no man can auoide in his birth. Answer.

They obiekt this also: *He that foreseeth sinne, and doth not hinder it when he may, is not without fault. God foreseeth sins, and doth not hinder them, when he might most easily. Therefore, &c.* Obiection.

Hereunto some make answer, that God doth not put away sinnes, because hee will haue his reasonable creature to retaine his libertie, and choise of good and euil, which otherwise he should lose. But if that reason were forcible, either Gods grace should be destroyed, whereby the godly and elect auoide sinnes, or els they must be said to want the choise of good and euill. Therefore to answer more truly, we must here remember, that wee ought not to dispute of the right.

A a

reouines

teousnes of God after the rule of mans righteousnes. The first proposition taketh place concerning men, and not concerning God. For men both by the societie of nature, & Gods law are bound one to another, that one should procure the welfare of another, and hinder the destruction. But God is bound to none, and he may doe with his creature what hee will, without the iniurie of the creature, as Lord of all, and ha-
 2 uing full dominion ouer his owne goods. Further, because of his omnipotent goodnes and wisedome, he can tell how to worke good euen of euill, which men cannot doe.

Psalm. 102.

Psalm. 144.

Objection. 7.
 Predestination
 is the ground
 of our com-
 fort, and no
 cause of despe-
 ration.

2 Tim. 2.

Which things seeing they stand thus, let no man in his heart accuse God, who will render to euery one according to his workes: but let euery one blame himselfe when he sinneth, and let him say, when he is damned: *Thou art iust O Lord in all that thou doest vnto vs, and all thy iudgements are true.* And whosoever is set free, let him say: *The Lord is mercifull and full of compassion, he hath not recompenced vs according to our sinnes.*

As for that that was added touching despaire, that it was bred in the mindes of men by the doctrine of the constant and vchangeable purpose both of Gods election and reprobation, it is also a meere slander. Nay it is the most true ground of all our comfort and saluation, that we know that God hath chosen his owne in Christ before the foundation of the world, who belecue in him, and hath predestinated them vnto adoption, according to the good pleasure of his owne will: and that this purpose of free election, and predestination is so firme, that neither it can bee changed of any creature, neither doth God euer repent him of his gifts and calling. This thing the places of Scripture euery where confirme, which speake of predestination: as what the Apostle saith: *The foundation of God standeth sure, having this seale; The Lord knoweth who are his.* Doubtles the Scripture speaketh this to our consolation, least wee should be troubled for the reuolt of some men from the Gospell, and for other offences. And more fully Rom. 8. *We know that all things work for the best to them that loue God, that is, to them who are cal-*
 led

led of purpose. For whom he foreknew, them he predestinated also to be made conformable to his image, &c. And thus concludeth; I am perswaded that neither death nor life, nor Angels, nor any creature can separate us from the love of God which is in Christ Iesu. We see how the Apostle armeth vs against all temptations of this world with this perswasion, that election is sure and stable, whereby wee are chosen in Christ vnto eternall life freely and of his meere loue: as the Lord also in the Gospell comforteth vs therewith: *that the elect cannot be seduced: that he suffereth not his sheepe to bee pluckt out of his hand: that our names are written in heauen.* Matth. 23.
Ioh. 10.
Luke 10 & 12.
Allo, feare not little flocke, for it pleaseth your father to giue you a kingdome. And in Iohn, leaue the faithfull should be offended through the obstinacie of the vnbelieuers: *whatsoever the father giueth me (saith he) cometh vnto me, and he that cometh vnto me, I will not cast him forth: because I came downe from heauen, to doe his will that sent me.* Ioh. 6. Therefore by the view of these sayings of Scripture it appeareth, that the doctrine of the firmenes of Gods election is reuealed vnto vs for this cause, that it might bee the foundation of all certaintie, against all kinde of temptations, which arise either in respect of our infirmitie among so many dangers of the godly, or of the vnbeliefe or apostacie of others from the faith, or in respect of other things.

Hereof saith Luther notably, when he had auouched, that the decree of predestination is sure and vnmooueable, addeth moreouer, *that this necessitie is most necessarie vnto saluation and consolation. He assigneth the reason, because we be so weak in our selues, that if our saluation consisted in our owne strength, very few or none should bee saved: for the deuill would overcome all men. But now, saith he, seeing Gods decree is sure and most certaine, and cannot be altered by any creature, wee have hope to overcome sinne at the length.* Praefat. ad Rom. Hee teacheth the same thing at large, and amplifieth it by the consideration of so many perils, and deuils daily assaulking vs. And surely it is a wonder, among so many sicities, wherewith our life is beset, Luth. de ser. arb. cap. 244.
Ann. de predest. sanct. cap. 9.

that any man had rather betake himselfe to his owne infirmities, than to the certainty of Gods promise and grace.

Obiection.
I am vncertaine of my election, which maketh me sad.

But thou wilt say, the will of God concerning my selfe, is vncertaine vnto me. And this is it, that maketh me sad and sorrowfull, that seeing there is a certaine and sealed number of them that be predestinate, which cannot be increased nor diminished, I am vncertaine, whether I belong to that number: if I knew this, I would rest my selfe in that sure foundation.

Answer.

Answer. This is one question, whence we may knowe our selues to be elect; whereof heereafter we will speake: and it is another, whether the firmenes of election serue to desperation rather than consolation. Then, this being now granted (albeit it ought not to bee granted) that Gods will is vncertaine vnto vs concerning our saluation, is thy will concerning thy selfe certaine vnto thee? *He that seemeth to stand, let him take heed lest hee fall.* Therefore seeing both Gods will and thyne owne, that is, thyne endeuer and perseuerance as from thy selfe, as vncertaine: why doth not man commit his faith, hope, and charity vnto the stronger rather than to the weaker? And let these things bee spoken against the obiections of the first sort, that is, the consequences of humane reason.

De predest. sanct. cap. 9.

CHAP. XXII.

Answeres to some places of scripture, vsually objected against the certainty of Predestination.

BVt they that make the grace of election common to all, and will haue it made frustrate of many afterwards, through vnthankfulness, for the most part object these places out of the sacred Scriptures. First, *The Pharisees and lawyers are saied to reiect the counsell of God against themselves: therefore they made frustrate vnto themselves election, which was common to them and others.*

The first place objected, is
Luke 7. ver. 30.
Hub. thes. 784.

I answer. By the counsell of God in that place is not meant

meant election, or the ordination of the Pharisees to eternall life. For if they had been ordayned thereto, doubtles they had beleueed. But the will of God reuealed by the ministry of Iohn Baptist is noted, that such as desire to bee saued, and to flee from the wrath to come, should be baptized with the baptisme of repentance, and beleue in him, that was to come after him, that is, in Christ Iesu. Therefore this the Euangelist meaneth, that the people and the Publicanes obeyed the doctrine of Iohn to saluation: and that the Pharisees and Scribes did not obey to their great harme, in deuoring to establish their owne righteousness. After this maner *Acts 13. 48.* Paul to expresse his faithfulness in his ministry, which he had receiued to testify the Gospell of the grace of God, saith, *Acts 19.* *that he eschewed nothing, to the intent he might declare to the Ephesians all the counsell of God, that is, faith and conuersion, as the text there sheweth.*

2. Obiection. *They, to whom some of the epistles of the Apostles were written, were Saints, and elect: yet in them many fell away from the faith, and perished. Therefore some elect doe perish.* Obiection 2. *1. Thess. 1. 1. Pet. 1.*

Vnto the Maior is answered, that they were Saints and elect, but not all, because many are hypocrites in the assembly of the visible church. Therefore the argument consisteth of pure particulars. Further, the name of the *Elect*, is not vsed after one sort in the Scriptures. Beside the speciall signification, whereby such as be foreordayned to eternall life, are called *Elect*, there is also this vse of the word, that generally, (speaking after the rule of charity, and not of faith) they are called *Elect*, whosoever by outward calling are numbered with the people of God, whether in deed they bee already faithfull, and sanctified, and elect before God, or not: and according to this general signification we graunt the whole argument. Answer.

3. Obiection of the booke of life is somewhat harder, when Dauid saith: *Let them be blotted out of the booke of the living, and not be written with the iust.* Obiection 3. *Psal. 69.* As also Moses intreating for the people, praied, *Either forgive their sinnes, or if not,* *Exod. 32.*

The booke of life.

How predesti-
nation and
the booke of
life differ.

Answer.

How a man
is blotted out
of the booke
of life.

The booke of
life taken two
wayes.

blot me I praie thee out of the booke that thou hast written. To whom the Lorde answered: Him that sinneth against me, will I blot out of the booke of life. Therefore some written in the booke of life, may be thence blotted out, and consequently, some predestinate to life, doe perish, because the predestination of Saints and the booke of life, are all one; at the least in substance, albeit they somewhat differ in reason. For predestination is the very ordination of the Saimes to eternall life. But the booke of life metaphorically is nothing else, than the knowledge in the minde of God of them that be predestinate, as Tho. in 4. cap. ad Phillip. and others expound.

I answer. Augustine handling that place of the Psalme, answereth this doubt after this sort, that who so be in very deede written in the booke of life, not one of them is blotted out: but *blotting* out pertayneth to them onely, that not in very deede, but onely in their owne, and other mens opinions are written therein: and that such are said to be blotted out, when it is manifest in this world, or that which is to come, that they were not in the number of the predestinate. Some men make a distinction thus, that the booke of life is taken two maner of waies: either for the catalogue of the elect vnto eternall life, or els for the catalogue of them, that professe the faith of Christ, and are counted among the members of the Church, whereof many doubles are blotted out. So Ezechiel 13. it is said of the false prophets: *They shall not be in the assembly of my people, and shall not be written in the writing, that is, in the booke of the house of Israel.* He meaneth, that, albeit false prophets would seeme to bee the people and Church of God, yea the pillar thereof, they should be so farre from being reckoned in that degree, as that they should be accounted altogether strangers from Gods people. The matter commeth all to one point. Augustine confirmeth the said exposition, partly by that that followeth in the words of Dauid: *and let them not be written with the righteous*: from whence he gathereth, that such men, as touching Gods iudgement, were not yet written in the booke of the living: partly by other places of Scripture concerning the booke of life, as that *which*

which the spirit of God saith in the Apocal. *That they all shall worship the beast, whose names are not written in the booke of life.* I therefore saith Augustine, *they shall not worship, that are written.* Further Dauids prophesie is wholly directed against Iudas the traytor, & other obstinate enemies of Christ, strangers from the grace of election, reprobates, and children of perdition, as it is plaine by the interpretation of Paul. For thus he saith: *Israel obtained not that which he sought for, but the elect haue obtayned it, and the rest were hardened, as it is written: let their table be their snare: let their eyes be darkened, &c.* These bee Dauids very words out of this very Psalme: which seeing the spirit of God expoundeth of the reprobate Jewes, such as pertaine not to election, it appeareth that their writing in the booke of life cannot otherwise be taken, than as farre forth as they gloried for a while in the title of the Church, till they were *blotted out*, that is, were declared to be castawaies, & no waie pertainig to the body of the Church.

But Moses was one of the predistinate sonnes of God, and truly written in the booke of the liuing. Therefore some truly written in the booke of life are blotted out of it, or may be blotted out. An instance.

I denie the consequence, because the Maior which is omitted in the argument is false: to wit, that Moses was blotted out, or could be blotted out of the booke of life. He surely wished to be blotted out for the sin of Israel, rather than the name of God should be blasphemed among the Gentiles: but it was not done, or could be done, because he wished it. Nether are we to maruell, that Moses wished that, that could not bee, seeing this is vsuall in the praiers of the Saints, that through a certaine vehement loue of God and their neighbor, their will is caried away euen vnto things that cannot be done. Example hereof we haue in this very wish of Moses, who desired to drawe rather vpon himselfe the punishment and damnation of transgressors, if God would not at all pardon their sin. For the iustice of God doth not suffer him to punish an innocent for an offender, but the soule that sinneth shall die. Euen as Moses that wished such a thing, was

2. Sam. 18.

Rom. 9.

De compun.
cora. lib. 1. serm.
de nulla regni
spe.

Heerb. diff. de
et. et. & pred.
thes. 115.
Hub thes. 771.
Fouinocos do-
Hores.

Obiect. on. 4.
Heb. 12.

Answer.

answered of the iudge of the worlde: *He that sinneth against me, I will blot him out of the booke that I haue written.* So Dauid prayed: *Whowill graunt me, that I might die for thee, sonne Absolom?* Whereas yet it could not be, that hee should die for Absolom. Christ also knew well enough, that he must drinke of the cup, yet he said: *Father if it be possible, let this cup passe from me.* And to vse a most like example, Paul wished to bee *accursed from Christ, for his brethren the Israelites*; that is, for the loue of Christ hee was ready, if it were possible to lose the kingdome of heauen, and to goe to hell; as often Chrysostome expoundeth that place. But as touching the Lorde's answer to Moses, when hee saith, *That he will blot him out of his booke, that hath sinned against him*: the answer is all one, with that that we made before to the place of the Psalm, which Ambrose also vpon the ninth to the Romanes, plainly approveth by his iudgement, and among the later writers, Doctor Heerbrand subscribeth vnto him. Therefore let Huber rather consult with them, than scorne the trueth and the louers of it, and tauntingly terme them doubtfull Doctors, when as he himselfe plaieith more truely, the doubtfull disputer, dallying with the doubtfull significations of wordes to deceiue others.

Beside, it is obiected out of the twelfth chapter to the Hebrewes. *Yee are come to mount Sion, the citie of the liuing God, the heauenly Ierusalem, and to thousands of Angels, and to the companie of the first borne, &c. Take heede that yee despise not him that speaketh, for if they escaped not, that despised him that spake in Gods name in the earth: much more wee, if wee abhorre him, who is from beauen.* Some of these, of whome this speech is, doe fall away, and perish for euer: because hee terrifieth them with eternall punishments, if they resist the worde. But these that are spoken of, are written in heauen: therefore some of such doe perish.

I answer that of pure particulars nothing is concluded.
Certainly

Certainly the *Minor* is onely particular: because it is spoken of those first begotten, that are written in heaven, and not of other whomsoever, that pertaine to their societie and the Churches: among whom it is not to be doubted, that many are hypocrites, that shall in their time be iudged of the Lord. But (say they) it is written: *keepe that thou hast, that no man take away thy crowne. He that standeth, let him take heed lest he fall. If God spare not the naturall branches, take heed, that he spare not thee also. In feare and trembling worke your saluation.* These and the like exhortations and threatning pertaine to all, even to Gods elect. Therefore the elect are not without perill of losing saluation.

Obiection. 5.

Apoc. 3. 11.

1. Cor. 11.

Rom 11.

Phil. 2.

I answer. There is a fallacie from that which is not the cause, as if it were the cause: for whereas such exhortations and threatnings meete vs in the Scriptures, it is not therefore done, because the saluation of the elect is not in good safetie, as touching the grace of the chuser: but seeing the elect carry about them and in them manifold infirmities, and endure sundry temptations of the world: the holy Ghost thinketh good, by those meanes to worke in them watchfulnes and perseuerance for their saluation.

Answer.

But what shall we say to that of the Apostle, *I beat downe my body & bring it into subiection, least by any meanes, when I haue preached to others, my selfe became a reprobate. Paul doubtlesse was elected, yet he laboured that he might not bee a reprobate.*

Obiection. 6.

1. Cor. 9.

I answer. Grammar vndoeth this knot. For a reprobate is here opposed to one approued, and the meaning is, that hee went before others in example, least by not doing what he taught, he should bring himselfe into contempt. So siluer is called reprobate, Ieremie 6. 30. And diuerse times this signification meeteth vs, as 2. Cor. 13. 6. 7. Secondly though we should grant, that reprobate here is taken for one that is to be condemned in eternall death, what consequence is this? Paul and other elected to life chastise their flesh, and vse other exercises of faith and repentance, that they perish not: Therefore

Answer.

fore

fore some of the elect doe fall away from grace Nay therefore they doe not fall away because they carefully shunne falles, and vse the meanes vnto saluation.

WHETHER AND HOW WE MAY

BE CERTAINE AND SVRE OF OVR

Election in Christ.

CHAP. XXIII.

Of the certaintie of saluation, and therefore of Election, against the Papistes.

THe elect of God (as we haue seen) haue an excellent prerogative, and dignitie, whom no creature can separate from his loue in Christ Iesu, in whom before the world they were vchangeably predestinated to eternall glory, But that we may be partakers of this consolation, we must consider, 1. *Whether and 2. how wee may be certaine of our election in Christ.* Where also we wil touch, 3. *what we must iudge in this point of our brethren in Christ; and of our neighbour in general.* The first of these three questions was wont to be in controuersie betweene vs and the Papistes. For albeit they maintaine as well as we, the firmenes and certaintie of Gods election in it selfe: yet they would haue it to bee vncertaine to vs, as long as we liue in this mortal life, whether we be in the number of the elect, & those that shall be saued: yea, whether in this life we bee in fauour with God: neither suppose they that it cā possibly be known without especial reuelatiō, such as they attribute to Paul and some few other. Hereupon the Councell of Trent held vnder Pope Paul the third, decreed in this sort: *No man in this life ought so to presume of the secret misterie of Gods predestination, that hee should certainly make account, that he himselfe is in the number of them that be predestinated, as though it were true, that he that is iustified, either could not sinne any more, or if he hath sinned, ought to promise himselfe certaine repentance. For without speciall reuelation*

The Papists
say that electi-
on is certaine
in it selfe, but
vncertaine
to vs.

*Council Trid.
sess 6. cap. 12.*

lation it cannot be knowne, whom God hath chosen to himselfe. Can. 13.
 And in the same Session among the Canons, wherein the
 Trent fathers establish doubting of forgiveness of our sins,
 and of the grace of God, *Hee is pronounced accursed whosoever shall say, that a man regenerate and iustified, is bound by faith to beleue, that he is certainly of the number of the predestinate.*

This is the doctrine of poperie, and no marvell, seeing they are not subiect to the righteousness of God, but goe about to set vp their owne righteousness of worthinesse and humaine merites. For seeing they rest not in the mercie of God, by and for Christes sake forgiving sinnes to euery one that beleueth, but respect also their owne disposition, worthinesse, satisfactions, & merites to iustifie the, they doe lesse yet than becommeth the that they so much doubt of their receiuing into grace, or of their iustification. For Paul without al doubting plainly pronounceth, *that he knoweth nothing by himself, yet hereby he is not iustified.* And to the Gal. *Behold I Paul* 1. Cor. 4.
say vnto you, ye are made void of Christ, as many as are iusti- Gal. 3.
fied by the Law, and ye are fallen from grace. For as many as Gal. 3.
are of the workes of the Law are vnder the curse.

And truely this doctrine of doubting of the grace of God in this life, or the life to come, greatly swarueth fro the scope of the diuine Scriptures. For the Apostle saith, *What things are written, are written for our instruction, that by patience & consolation we might haue hope.* But hope excludeth doubting: because hope euen by the confession & definition of the papistes themselves, is a vertue, whereby spiritual and eternal things are confidently expected: or, (which is all one,) *Hope is a certaine expectation of future blessednes proceeding from the grace and truth of God:* They adde, *and from precedent merites,* because to hope for any thing without merites, is not to be called hope but presumption. As though it were not presumption rather, to aduance merites against grace. *For if of workes, then not of grace,* saith the Apostle: *but if of grace, then not of workes.* Reasons against doubting of Gods grace.

Secondly a most strong argument against popish doubting,

Lib. 3. Sent. dist. 26.

What hope is.

Rom. 11.

To beleue
and to doubt
are contrary.

*passio dei
quod*

ing, is taken from this, that in the scriptures we are commanded to beleue the remission of sinnes, and eternall life, and that not onely historically, and generally, but also with the application of the promise of grace vnto vs; as also euery where the holy Scriptures require vs to beleue in Christ, who died for our sinnes, that he might restore vnto vs Gods grace that was lost, righteousness and eternall life. Now to beleue, and to doubt, are manifestly contrary one to the other, as we may see in Iames, cha. 1. *If any of you want wisdom, let him aske of God, but with confidence, nothing doubting, or waivering hither and thither, like the waues of the sea, that are carried of the winde.* And the words vsed in the sacred Scriptures to expresse the force and nature of faith, confirme the same thing: as that to faith is attributed, *παραβολα, ὑποβολη, ἰσχυρος, πεποιθησις, ὑποσπις, α. γ.* a sure perswasio, substance, demonstration, confidence, boldnes, which surely signifie not a doubting of the mind, but a sure & certaine assurance. Whereto then tendeth the doctrine, and shop of doubting with the papists, but to ouerthrowe faith altogether, and to turne vpside downe the vse of the Scripture vnto vs, which was therefore deliuered of the holy men of God, that we should beleue that Iesus Christ, and that in beleueing we might haue life through his name.

Hitherto serue the expresse sayings of Scripture: Matth. 8. *Be of good cheere my sonne, thy sinnes are forgiven thee.* Luk. 7. *Woman thy sinnes are forgiven thee. Thy faith hath saved thee, goe in peace.* The papists flee here to some speciall reuelation: but as we doe not denie the same, so we say that those special reuelations depend vpon the generall foundation, that is, the promise of grace made to beleeuers in the Gospell: *He that beleueneth, and is baptized, shall be saved: he that beleueneth not, shall be damned.*

Mark. 16.

2. Tim. 1.

Chap. 4.

This also is manifest by the testimonies of Paul, *I know whom I haue beleued, and I am perswaded, that hee is able to keepe my pledge against that day.* Again, *I haue fought a good fight, I haue kept the faith, hereafter there is laid up for me the crowne of righteousness, which the Lord the righteous Iudge will*

will giue me in that day, and not to me onely, but to all that loue his comming. Also, I am perswaded that neither death, nor life, *Rom. 8.* nor Angels, nor principalities, nor any other creature is able to separate me from the loue of God, which is in Christ Iesu towards vs. In vaine doe they here except, that Paul in those places speaketh onely of his owne assurance, that he had by a singular reuelation. For he speaketh in the plurall number of himselfe and others, that are ingrafted into Christ by a true faith, and loue his comming. So elsewhere the Apostle generally testifieth: *Being iustified by faith we haue peace towards God, and wee reioyce in the hope of the glorie of God through our Lorde Iesu Christ.* *Rom. 5.* For being now iustified through his blood, we shall much more be saued from wrath by him. And to the Ephesians: *After ye beleueed, ye were sealed with the holy spirit of promise, who is the earnest of our inheritance, against the day of redemption.* *Ephes. 1.* Iohn also hereto agreeth: *We know that we are translated from death to life. And hereby we know that we dwell in him, and he in vs, that he hath giuen vs of his spirit.* *1. Ioh. 3. & 4.* These and such like testimonies plainly proue, that a faithfull man may and ought to make certaine account, that he hath, and shall haue God gracious vnto him to eternall life.

This God hath promised, saith Augustine, this God hath said: and if that bee but little, God hath sworne it. Therefore because the promise is sure, not according to our merits, but according to his mercies, no man ought to publish that with feare, wherof he cannot doubt. And that is wel to be marked against the Papists, who because they wil haue iustificatiō to depend vpon their workes, if not wholly, yet at least in part (as it hath been sayd before, and they themselues doe not dissemble it) they can neuer iudge of this certaintie of grace. *Aug. Psalm. 88.* But as Bernard said excellently well: *Why is the Church carefull for merits, seeing there is surer and safer matter of reioycing in the purpose, and mercie of God.* *Bern. serm. 68.* And elsewhere, *I consider three things, wherein resteth my whole hope: the loue of adoption, the truth of promise, and the power of rendring.* *Sup. Cant. Ser. 3. de 7.* Now let my foolish thought murmur, as much as it will, saying: who art thou?

An excellent
saying, and
worthy re-
membrance.

or how great is that glorie? or by what merits thinkest thou to obtaine it? I confidently answere, I know whom I haue beleeued, and I am certaine, because in great love he hath adopted me, because he is true in his promise, because he is able to performe it. This is a threefold corde that is hardly broken, sent vs from our heauenly conuiey into this prison, let vs firmly keepe and hold it.

Ambrose also agreeth hereto in Luk. 1. Not euery one that is iust before men, is iust before God. He is surely blessed that is iust in Gods sight. He is blessed, of whō the Lord vouchsafeth to say; Behold a true Israelite. A true Israelite seeth God, and knowes himselfe to bee seene of God, and giueth to him the secrets of his heart.

Places objected
by the Papists
for doubting.

Psalm. 19.
1. Cor. 4.

Against these things the aduersaries, who bid our consciences stand in doubt, whether we receiue remission of sinnes, obiect some places of Scripture concerning the imperfectiō of good works in this world, yea in the most holy men, whose confession is this: *Who vnderstandeth his faults? Clense me Lord from my secret sinnes.* Also, *I know nothing by my selfe, yet therein am not iustified.*

Acts 10.

But these places are wrongfully alleadged against vs: who make account that wee are iustified before God, not for our owne worthines and workes, but through the death and satisfaction of Christ alone. For to him giue all the Prophets and Apostles witness, *that whosoever beleueth in him, receiueth remission of sinnes through his name.*

Eccles. 9.

But nothing is more common for the opinion of the Papists, than that of Salomon in Ecclesiastes: *A man knoweth not whether he bee worthie of love or hatred, but all things to come are uncertaine.* as the old translation hath: which according to the Hebrew veritie is, *euē love and hatred a man knoweth not: all things alike befall to all men, there is one and the same euēnt to the iust and vniust person, &c.*

But this fortresse is made of figge leaues. For what? is it obscure in the doctrine of the Church, whether they that are in Christ, and liue according to the spirit, do please God? and contrariwise whether theeuers, fornicators, adulterers, drunkards,

kards, Idolaters, and such like doe displease him, of whom the Apostle so euidently pronounceth, that such shal not possesse the kingdome of God? But as for the saying of Salomon, Aben-Ezra, one of the Hebrew writers referreth actiuelly loue and hatred vnto men, that there is no man that knoweth the things that men loue or hate, that is, the prosperitie or aduersitie that shall come vnto them. Yet the sense is more plaine, that Olympiodorus also vpon Ecclesiastes giueth, *that by the outward euents of this life it cannot be knowne, whether a man bee in loue or hatred with God.* Which meaning that which followeth in stead of a reason, plainly confirmeth, *that all things happen alike to all, righteous and vngodly, to him that serueth God, and to him that despiseth him.* This Alphonsus considering, freely confesseth, that this testimonie, that had seemed before most manifest to him, as to many other in Poperie, doth little or nothing proue this point.

It is obiected also out of Ioel. 2. that the Prophet exhorting the people of God to turne with all their heart to the Lord, saith: *who knowes if the Lord will turne, and forgine, and leaue behinde him a blessing?* As also the king of Niniue perswading the people to repentance, said: *who knowes if he will turne, and repent him, that we perish not?* And in Amos wee reade: *Hate euill, loue good, peraduenture the Lord of hosts will be mercifull to the remnant of Ioseph.* Such also is that that Peter said to Simon Magus: *Repent, and pray to God, if peraduenture the thought of thy heart may be forgiven thee.* All these things seeme to be against the certaintie of grace.

But the Papists deale very vnadvisedly alleadging such places, vnles they would denie that God doth forgine them their sinnes, that with all their hearts repent, which thing is easily proued by fixe hundred places of Scripture: yea the very sayings, from whence that shew of doubting ariseth, manifestly proue the same thing, when the Lord saith in Amos: *seke me, and ye shall liue, and the Lord your God shall be with you.* As Ioel also testifieth, if they repent, it shall come to passe, that the Lord in great zeale will spare his people: for he is louing gracious, and of much mercie.

T.

Obiection.

To what purpose then doth the spirit of God speake doubtfully sometimes by the Prophets and Apostles, touching the hope of pardon?

Answer.

2. Sam. 12.

1 First, albeit God forgiveth their faults that truly repent, yet he doth not alwaies put away corporall calamitie, as it appeareth by Dauids example, but that the punishment to such as repent, is turned into a fatherly chastisement.

2 Secondly, learned interpreters do admonish vs, that doubting, which the Scripture after the maner of men, speaking of God, sometime vseth, is not in respect of God, but in respect of men, because it is yncertaine of them, whether they will repent.

A fine similit.

3 Thirdly, in grievous finnes it is in stead of hole some medicine to propound the hardnes of pardon, that they that haue sinned, may haue in the beginning some taste of the grace of God, and by little and little may gather courage, and in the meane while not straightwaies rise vp to securitie, but carefully come to God, with a great confession, and craving of pardon for their faults. So the Phisition wil not straightwaies assuage the griefe, but wil see what may be more expedient, peradventure hee will more increase the griefe, because hee seeth a sharpe purgation to be more necessary.

Lib. de peni-
tentiis. cap. 5.

4 Fourthly, Ambrose weighing Peters words to Simon against the Nouatians that commonly abused them, teacheth by many examples, that that is the custome of the Scripture, euen boldly to vse through a certaine simplicitie of vtterance, such kinds of speaking, wherein there is some shew of doubting.

Obiection. 4.

Furthermore, whereas the aduersaries alleage, *that the certaintie of grace, if men could be sure of it, would be an occasion and cause of great licentiousnes, and Epicurish securitie*, it is a meere ignorance and slander. For it cannot be, but the feeling of the loue of God towards vs, whereby the multitude of our finnes is graciously couered, should beget more and more in our hearts towards him againe, the loue of new obedience: as it is written, *With thee is mercie, that thou maist be feared. Also, I will loue thee O Lord my strength, my tower, and the*
horne

Psal. 13. & 18.

borne of my saluation. What if the aduersaries themselves confesse, that a speciall reuelation is graunted to some of the certaintie of their saluation? It will follow then by their own opinion that God doth cast such men into the danger of prophanenes, and Epicurish securitie.

Neither doth it any whit hinder the certaintie of saluation, that we are commanded to be fearfull in auoiding falles, not to be puffed vp, nor to bee ouer wise, but to feare, that he that seemeth to stand, fall not. For by these and such like, the securitie of the flesh, and not faith is condemned, and the vse of the meanes subordinate to saluation is required. So Paul, albeit he was certified by an Angell of his owne safetie and of theirs that sailed with him, and beleeuing God that so it should come to passe, as he had told him, yet he suffered not the mariners to flie out of the ship, but said, *vnles these men abide in the ship, ye cannot be saued.* Thus the confidence of saluation, and a godly care to vse the meanes, and not to tempt the Lord, doe very well agree together.

They vse also to charge our doctrine with presumption, but in vaine. For we beleeue God that promisseth. Wherefore our confidence and certaintie resteth not vpon our own presumption, but vpon his promise, as Augustine well distinguisheth, *tract. 22. in Ioh.*

Finally, they wrest for their purpose, what our writers plainly confesse themselves, that no man can exclude in this world all doubting alwaies of his owne saluation, and of the care that God hath of him. *Whosoener (say they) doubteth of his saluation, is not sure of it: but all men doubt, therefore no man is sure of it.* But this snare we easily auoide by this caution, or distinction. He that doubteth, is not sure, to wit, for that time that he doubteth, and in speaking of some * patterne of certaintie. But now doubting oftentimes ariseth, but not alwaies in the minds of the godly, because of the infirmitie and battell of the flesh against the spirit, and they get with much adoe the vpper hand againe by this vertue and power, to whom they crie with teares; *I beleeue Lord, help my vnbeliefe.* And albeit this be a sufficient impediment, that we can

Pren. 18.

Rom. 11.

1. Cor. 10.

Marke this.

Acts 27.

Obiection. 5.

Bucer de Con-

cor. art. grat.

Obiection. 6.

* Idea.

Mark 9.

* *Ideam.**Jerem. 12.**Abac. 1.**Psal. 73.*

not attribute vnto the godly the * maner or forme of the certaintie of faith, whereby all doubting and trembling is excluded: yet there is not sufficient cause to deprive them of all certaintie of grace and saluation, vnles a man would by the like reason auouch, that euen the holy men of God, Ieremie, Abacuc, Asaph and others, were vncertaine of the prouidence of God, and his righteous gouernment of all things, because of some doubtings that were in them concerning that matter.

Therefore let it stand as a certaine thing, that while wee liue in this mortalitie, and banishment as it were of this world, we be not without the way, and meane, whereby to our comfort wee may bee made sure of our saluation. And while this standeth fast, it necessarily followeth, that wee may know, and be assured of the election also of vs to eternall life. For seeing saluation belongeth to the elect onely, doubtles the certaintie of it cannot stand without the certaintie of Gods election, which is the fountaine, beginning, and ground of saluation.

CHAP. XXIIII.

How and by what meanes we are made certaine of the election of vs in Christ.

Reuelation is
needefull.

*Rom. 11.**1a Cor. 2.*

MOreouer, the meane whereby a man may be made sure of the election of himselfe vnto eternall life, dependeth vpon the reuelation not of flesh and blood, but of God himselfe the chuser. *For who hath knowne the minde of the Lord, or who is of his counsell? Or what man knoweth the things that belong to a man, but the spirit of a man that is in him? So no man knoweth the things of God, but the spirit of God. And we (saith the Apostle) haue not receiued the spirit of the world, but the spirit that is of God, that we may know what things God hath bestowed vpon vs.* Seeing therefore the counsels of God cannot bee knowne without diuine manifestation, what maruile is it, if so great a secret, I meane the predestination

destination of vs to adoption, and to eternall life, cannot otherwise bee seene into of vs? And if we assay speculatiuely, or as they speake, *a priore*, to search into the eternall counsell of God concerning our saluation, the great depth of it will swallow vs vp, and hee that searcheth out Gods maiestie, *Prou. 25. 27.* shall be ouerwhelmed with the glorie of it.

But there is for the most part a threefold reuelation of election: first, by the most certaine effects of election it selfe: secondly, by the word of promise: and thirdly, by the seale of the holy Ghost.

The first way therefore (as I said) is by the effects of election, such as these are, a true and liuely faith in Christ, ingrafting into Christ by faith, iustification, and the regeneration of the spirit, shewing it selfe more and more by newnes of life, and the studie of righteousnesse and good workes. By these *a posteriore* wee iudge of election, as the proper cause of them. For strong reasons are drawne as from the cause to the effect, so againe from the effect to the cause, as it is knowne by the rules of Logike.

The first way
whereby a man
may know
himselfe to be
elected.
The effects of
election.

The Minor of this argument, to wit, that faith, iustification, conuersion, &c. proceede from election, as the proper cause, wee haue confirmed before at large, when wee intreated of the effects of predestination: here onely let certaine sayings of Scripture be viewed. *Act. 13. As many as were ordained to eternall life beleueed.* *Rom. 8. Whom he foreknew, them he predestinated to bee made conformable to the image of his sonne.* *And whom he predestinated, them he called: whom he called, them he iustified: whom he iustified, them he glorified.* *Rom. 11. The election hath obtained it, the rest were hardened.* *Ephes. 1. Hee chose vs in him before the world, that wee might be holy and blameles before him through loue, and hath predestinated vs to adopt vs for sonnes through Christ Iesu, &c.* In the same Epistle, chap. 2. *We are his worke created in Christ Iesu to good workes, which God hath prepared that we should be exercised in them.* To which end tendeth also, that faith (as the Apostle faith) belongs not to all, but to the elect of God. But vnderstand a true faith, and effectually by

2. The. 3.
Tii. 1.

De fide & oper.
cap. 18.

Tract. 15.

2. Pet. 1.

Two scales of
the surenes of
our election,
one Gods, the
other ours.

Phil. 1.
1. Thess. 1.

Obiection.

loue, the faith not of the deuill, but of a Christian man, which beeing placed on the foundation, suffereth no man to perish, as Augustine saith. Ioh. 6. *Whatsoever the father giveth me cometh unto me, and him that cometh unto me I cast not forth. No man cometh to me, vntles my father drawe him, who sent me, and I will raise him up in the last day. It is written in the Prophets; And they shall be all taught of God, that is saith Augustine. All the men of that kingdome. Whosoever therefore hath heard of the father, & learned cometh unto me. Ioh. 10. you beleeue not: for you are not of my sheepe, as I said vnto you; my sheepe heare my voice, and I know them, and they follow me, and I gine them eternall life, and they shall not perish.*

By these places we are taught, that a true faith and cōuer-
sion be gifts peculiar to the elect, and doe flowe from the e-
ternall decree of God touching his elect, so that for iust cause
we turne our eyes hither, when we seeke for the certaintie of
our election. Whereupon Saint Peter also aduiseeth vs to
make our calling and election sure by good workes, by adding
to faith vertue, to vertue knowledge, to knowledge tempe-
rance, long suffering, godlines, loue to the brethren &c. So it
shall come to passe, that an entrance shall abundantly bee
ministred vs into the eternall kingdome of our Lord Iesu
Christ. In the same sense Paul to Timoth. when he had testi-
fied of the surenes of election in it selfe, *that the foundation
of God standeth sure, hauing this scale: God knoweth who are
his*: forthwith addeth another scale, in respect of vs; *Let
euery one that calleth on the name of the Lorde, depart from
iniquitie*. And he addeth: *If a man therefore purge himselfe
from these things he shall be a vessel for honour*. By all which
wordes he meaneth, that the studie of holines is the best way
to know our election. Further, the same Paul iudging of the
election of the Thessalonians and other faithfull considered
it no other way, than by the faith, loue, hope, and other fruites
of their calling to Christ, and fellowship in the Gospell.

*But the end doubtes deined, or overcame this hope, and
iudgement of Paul in some men, therefore faith, hope and cha-
rity*

rity &c. are not sure signes of election to eternall life. To this I answere, that charity iudging by these signes of the election of our neighbor, is sometime deceiued: but this is not the cause of the error, that faith and charity be not sure markes of election in them selues, but because we cannot be sure of the vnfaigned faith of our neighbor, and of his charity out of a pure heart, as well as wee are of our owne. Of which difference we will more fully speake hereafter, when we haue finished this point.

Answer.

Marke this.

The second way therefore, whereby a man may bee certaine of the predeltination of himselfe to life, is the word of promise. For albeit by a singular or seuerall promise, God saith not to thee, or me: *Thou art elected, and shalt be kept to eternall life*: yet there is a generall promise in the word, and that faithfull, and worthy by all meanes to be embraced of vs: that *whosoever shall beleue in the sonne of God, hath eternall life, and shall not come into condemnation, but shall be raised up to the glorie of the kingdome of heauen, and therefore was elected vnto that kingdome*: because this kingdome of the father shall not be giuen, but to whom it was prepared before the foundation of the world. Vnder this vniuersall promise, whosoever is partaker of the gift of God, let him assume to himselfe in his heart; I am faithfull: and moreouer let him conclude, therefore I shall be saued, and by consequence, I am elected.

The second way, whereby a man may know himselfe to be elected.

Marke this very well, and remember it.

For the confirmation of this argument we must knowe, that the Maior speaketh onely of a sauing or iustifying faith, and such a one as worketh by loue; for this faith suffreth no man to perish: but not of an historicall or temporary faith, as is the faith of many men, who receiue the word with ioy, (for they are glad of some rest and vnderstanding of the truth against errors, wherein they had been drowned) but when oppression and persecution arise for the words sake, straight waies they fal away, because they haue no root in themselves, but endure for a time.

And if it may helpe a weake minde, *whether hee that beleueib, may be sure that he is endued with a true faith in Christ?* Maith. 13.

How I may
be true, I haue
a true faith.

Epist. 112. &
de Trin. lib. 13.
cap. 2.

Obiection.

Answer.
Rom. 14.

Matth. 12.
2. Cor. 12.

Obiection.
Matth. 10.
Heb. 10.

Answer.

Ioh. 6.
Gods promi-
ses of present
grace, and fi-
nall perseue-
rance.

I. i. 22.

let the Apostle be considered. 2. Cor. 13. *Prooue your selues, whether you bee in faith, examine your selues. Knowe ye not your selues, that Iesus Christ is in you?* And surely one of the twayne is necessarie, that either the beleeuers knoweth himselfe to beleue, or else if he know it not, he is vncertaine also of his iustification, seeing iustification is by faith. Wee say therefore with Augustine, that *euery man seeth and knoweth his owne faith in himselfe, specially seeing it is not the naturall disposition of faith, to lye hid, as it were buried; but more and more dailey to declare it selfe by newenes of life, and the fruites of good works.*

But thou wilt say, *I find in my selfe great weakenes of faith, many grieuous doubtings, wherewith my faith is shaken.* Well: But the Lord is of such clemencie, he doth not cast away, but receiue to himselfe a man that is weake in the faith, neither doth he quench smoking flaxe, or breake the bruised reede. And as he answered Paul; *His power is perfected through weakenes.* Onely bewayle thy infirmity, and craue dailey the grace of the holy Ghost.

But I am in doubt of my continuance to the end. For he that beleueneth, to wit, continually to the end, he shall be saved; But if any man withdrawe himselfe, my heart doth not approue him, saith the Lorde. Vnto this exception concerning finall perseuerance, ought to be opposed the cleare and vndoubted promises of God, not onely of his grace for the present, but also of finall perseuerance therein of all true beleeuers: such as these be. *Him that commeth vnto me (and the beleuers come) I will not cast forth.* Also, *This is the will of him that sent me, that euery one, that seeth the sonne, and beleueneth in him, hath everlasting life. And I will raise him up at the last day.* Againe Ioh. 10. *I know my sheepe, and they shall not perish for ever, neither shall any take them out of my hand. And Christs sheepe bee such as heare his voice, that is, doe truly beleue.* Againe, Ioh. 14. *I will praye to the father, and he will giue you another comforter, that he may abide with you for ever.* And, *I haue prayed for thee, Simon Peter, that thy faith faile not.* And he prayed for all, both for such as then beleued, and

and also for those that should belecue afterward. And Paul *Rem. 8.*
 faith, *To them that loue God, all things worke for the best. In all*
things we are more than conquerors through him that loued
vs. God is faithfull, who doth not suffer you to be tempted aboue *1. Cor. 10.*
your strength, but will graunt with the temptation, an issue,
that ye may be able to beare it. I am perswaded, that he that *Phil. 2.*
hath begun in you this good worke, will performe it euen to the
day of Iesu Christ. What place is here (to speake as Cyprian
 doth) of anguish, and carefull thought? who is fearefull and
 full of grieve considering these sayings, but hee that lacketh
 faith and hope? If thou be righteous, and liue by faith, if thou
 truly beleuest in God, why doest thou not securely imbrace
 the promise of the Lord? God hath promised thee perseue-
 rance, and doest thou doubt, and wauer?

Whereas certaine places of Scripture, and examples of
 backsliders, that are mentioned to haue had faith, are wont
 to be alleaged to the contrary, we haue answered elsewhere
 vnto them, least we should do one thingwise.

The third way remaineth, whereby God reuealeth vnto
 his Saints his election of them, to wit, by the seale of the holie
 Ghost in our hearts: according vnto the sayings, Ephesians 1.
After ye beleened ye were sealed with the holy spirite of pro-
mise, which is the earnest of our inheritance, untill we be re-
stored to libertie &c. And chapter 4. *Griene not the spirite,*
whereby ye are sealed vnto the daie of redemption. 2. Cor. 1. It
 is God, who hath sealed vs, and giuen vs the earnest of the spi-
 rit in our heartes. Behold the spirit of God who is giuen to all
 the faithfull of Chriss, (for who so hath not the spirit of Christ, *Rom. 8.*
the same man is not his) in steed of Gods seale, and certaine
 earnest penny, and who maketh vs sure of our inheritance in
 heauen: and consequently, that our names also are written
 in heauen in the booke of life. To this ende those most sweet
 sentences belong, whereby these metaphores are elsewhere
 expounded, 1. Ioh. 4. *Hereby we knowe that we dwell in God,*
and he in vs, that he hath giuen vs of his spirit, 1. Cor. 2. *We*
haue receiued from God the spirit, that we may knowe what
things are freely giuen vs of God, Romans 8. *If his spirit that*

Three waies
 whereby a
 man may
 know his e-
 lection.
 The seale of
 the spirite in
 our hearts.

raised Iesus from the dead, dwell in you, hee that raised up Christ from the dead, shall also quicken your mortall bodies, by his spirit dwelling in you. And there followeth in that Chapter a right golden place, and very diligently to be weighed in this whole matter. If ye mortifie the deedes of the body by the spirit, ye shall live, saith hee. For as many as are lead by the spirit of God, they are the sonnes of God. For he hath not receaved the spirit of bondage: to feare againe, but the spirit of adoption, by whom we cry, *Abba, father*; which spirit beareth witnesse together with our spirit, that we are the sonnes of God: and if sonnes, then heires also, even the heires of God, and coheires with Christ. The Apostles demonstration is in this sort.

Whosoever are the sonnes of God, shall obtaine the inheritance of the kingdome of heauen. For if we be sonnes, we be heires also.

But whosoever are guided by the holy spirit, are the sonnes of God.

Therefore whosoever are guided by the holy spirit, shall obtaine the inheritance of the kingdome of heauen.

The Assumption is proved three maner of wayes in the text. 1. Because it is the part of the spirit of adoption, to seale adoption in the regenerate: for of these he speaketh. Otherwise it is manifest, that there be many gifts of the holy Ghost common to the godly, and vngodly, to the elect and reprobates. 2. When he saith, *by whom we cry, Abba, Father*: hee proueth the same thing by the confession of the godly, who call vpon God, as their father, as also wee are taught of the Lord in the beginning of that Christian prayer: *Our Father which art in heauen*. This the godly say, and cry, not so much in sound of voyce, as in the intention of the heart, which ariseth of that confidence, that agreeth with the sonnes of God. 3. Lest a man peradventure might suspect, that wee are deceived in our confession, he confirmeth the same thing by the witnesse of the holy Ghost. For the spirit it selfe witnesseth that we are the sons of God, & that not in the eares of men, (as the father did witness of his sonne,) but in the hart of man: because elsewhere as the Apostle writeth, the loue of God is spread

spread abroad in our hearts by the holy Ghost, who is given vnto vs. Whereupon he was called of the Prophet *the spirit of grace*, because he beareth witness of the grace and mercy of God in our mindes: And there is nothing surer than this testimonie of the spirit. For the spirit of God is not deceived, *Who searcheth all things, euen the deepe secrets of God*: neither doth he deceiue, because hee is true, and leadeth into all trueth. These things concerning the reuealing of election are gathered out of the worde of God, and are euident. Therefore we are falsly accused of some, as though we coue-
Rom. 8.
Za. 12.
The witness of the spirit is most sure, and why.
1. Cor. 2.
Ioh. 16.
Eph. 2.
Hnb. thef.
1186.

Against this slander we openly professe, that laying aside all curiositie, and dangerous questions of the secret counsels of God, we enquire not, but by the expresse word of God, of his gracious will and loue towards vs, whereby hee hath chosen vs in Christ before the world.
By Gods word onely we must seeke to finde out our election, and so Calvin and Luther teach vs.
Cal. li. 3. Inst. cap. 24. sect. 3.

And that thou mayest not doubt, Christian reader, behold the testimonies of two notable writers of this point, I meane Calvin, and Luther, who haue most diligently taught the doctrine of predestination. Thus then Calvin saith: *That we may bee made sure of our saluation, wee must begin at the word of God, & therewith we must be content for our assurance, that we may call God father. For some men preposterously, that they may be certaine of the counsell of God, (which is neere vs in our mouth, and in our hearts) desire to see aboue the cloudes. That rashnes must bee bridled by the sobriety of faith, that God who is the witnesse of his secret grace, may content vs in his externall word.* And in the next Sectiō: *We shall obserue the best order, if in seeking out the certainty of our election, we rest our selues in those latter signes, which are the certaine witness thereof, and doe not inquire after our election without the way.* By inquiring without the way I meane, when wretched man goeth about to pearce into the hidden secrets of Gods wisdom, to vnderstand, what is determined of him before Gods iudgement seate. But as they plunge themselves into a deadly gulfe, that search into the eternall counsell of God without his word, to bee certified of their election: so they that seeke for it
It is very dangerous to seeke for our election without the word, rightly

rightly and orderly, as it is shewed in the worde, receiue from thence great fruite of consolation.

In Gen. 26.

Try thy faith
and the fruites
of it, if thou
wilt know thy
election.

Our election
must be found
a posteriore.

Exod 33.

And Luther intreating of this matter, writeth after this sort: Such thoughts as search out any high misterie aboue, and without the reuelation of God, are altogether deuillish, whereby no other good cometh than our headlong destruction, because they lay before vs an unsearcheable object, that is, God unreuealed. And at large in that place he reproveth that horrible disease (as they call it) whereby men go on to search out God speculatiuely, and rush at length into desperation & contempt. Contrariwise Luther teacheth, that this examination, Whether thou bee predestinated or no, dependeth on faith in Christ, and the fruites of a true faith: saying, If thou heare the sonne, and be baptized in his name, and loue his word, then surely thou art predestinated, and certaine of thy saluation. Also, If thou beleuest in God reuealed, and receiuest his worde, thou shalt by little and little know God also, who is secret, yea, euen now thou knowest him. And interlasing a few words, he saith: Thou ought certainly and without doubting to make account of God, that he is mercifull vnto thee for Christs sake, that thou art redeemed and sanctified through the precious blood of the sonne of God: and so thou shalt be sure of thy predestination, without all curious and dangerous questions of the secret counsels of God. Behold thou hast the sonne: he that beleueth, and is baptized, is written in the booke of life, &c.

And this way of finding out our election, a posteriore, that is, by that which cometh after he elegantly compareth with the vision of Moses, to whom when he desired to see Gods face, the Lord answered: I will shew thee my backe partes, but thou canst not see my face: as though God should say to euery one of vs, by Luthers exposition: I will shew thee plainly my foreknowledge and predestination, but not by way of natural searching, and carnall wisdom: being God unreuealed, I will bee reuealed, and yet I will abide the same God still. I will send my sonne, heare thou him, behold him, what he doeth, and what he saith: if thou heare him, thou art certainly predestinated. Concerning this vision of the Lord wee may vse that saying of Bernard:

Bernard: *O place of true rest, this vision doth not terrifie but comfort: it doth not stirre vprestles curiositie, but doth alay it: neither doth it weary a man, but giue him ease: here is true quietnes, a peaceable God calmeth all things, and to behold him peaceable, is to be at rest and quiet.*

Further, this caueat also must not bee omitted, that, if any man finde not as yet in himselfe these later signes, (whereof we haue spoken) he ought not therefore despaire of the predestination of himselfe to life. For there bee twelue houres of the day, and he that is not called in the morning, or about the third houre, may bee called of God at the sixt, or ninth, peraduenture euen at the eleuenth houre. Albeit wee ought not in the meane while to deferre repentance, as it is written: *Put not off from day to day to turne to the Lord, neither make any delay: for his wrath will come suddenly, and in the time of vengeance he will destroy thee.* And in the Psalme, *To day if ye will heare his voyce, harden not your hearts.* A needefull admonition.

CHAP. XXV.

What is meete for vs to iudge of the election of other men.

FVrthermore, by the grounds that hitherto haue been laid open concerning the certaintie of our election, it is no hard thing to iudge, what we are to thinke being Christians, of the election of others in Christ, according to the rule of Christ, that is, Charitie: to wit, we ought not onely to be sure of the predestination of our selues in Christ, but also to iudge the same thing of our brethren in Christ: and not to despaire of others before their death.

We here make a difference betweene brethren, that professe with vs the same faith, and those that are without, who are vnbeleeuers as yet, and strangers from the societie of a holy brotherhood.

As touching our brethren, albeit a faithfull man cannot iudge so certainly of others as of himselfe, yet he ought to ac-

counse:

In whom we
see faith and
repentance, we
must count
them for elect.

count and acknowledgethem for elect, so long as the contrary doth not appeare. The reason is, because faith and conuersion be signes of election. Therefore whom we iudge to be partakers of faith & conuersion, those also must we needs comprehend in election. And of this iudgement we haue the Apostles of the Lord for authors. 1. Pet. 1. Eph. 1. & 1. Thes. 1. where Paul saith, *Wee know brethren beloned, that ye are chosen of God, because our Gospell was among you not in word only, but in power, in the holy Ghost, and in much assurance.* And 2. Thes. 2, *We thanke God, brethren, beloned of the Lord, because God hath chosen you vnto saluation from the beginning through the sanctification of the spirit, and faith in the truth.*

Obiection.

But many such often happen to fall from grace.

Answer.

Phil. 1. 7.

1. Cor. 2.

1. Sam. 16.

Aug. de Tim. li.

13. cap. 2.

I answer. That is no matter, because this iudgement of others is not so much of certaintie, as of charitie. For no man is so knowne to another, as a man is knowne to himselfe. For *who knowes the things of man, but the spirit of man that is in him?* Man onely beholdeth what things are before his eyes, but God looketh into the heart. Hereupon Augustine saith: *Every one seeth his owne faith in himselfe: but in another he beleeueth it to be, he seeth it not: and the more surely he beleeueth it, as he more knoweth the frutes thereof, which faith vseth to worke by loue.*

Aug. de Cor. &

gva. cap. 7. & 9.

Luth. de seru.

Arbit. cap. 61.

Therefore because charitie beleeueth all things, hopeth all things, from hence surely it commeth to passe, that albeit many bee called, and few chosen: yet through charitie they are plainly called beleeuers, conuerted, iustified, redeemed, sanctified, disciples and members of Christ, temples, and children of God, yea the elect of God, who professe with vs the same faith, and Christian conuersation, howsoeuer before God, who discerneth the thoughts and intents of the heart, they oftentimes be not that they be called.

But as for those that be without, seeing Saul suddenly became a Paul, no mans conuersion must bee thought desperate, and therefore neither their saluation and election. How many daily are conuerted? How many are predestinate, although

though not yet gathered together? But *he knoweth them who hath predestinated them: he knoweth who came to redeeme them by his blood*, saith Augustine. Wherefore wee (as the same man writeth, *de Correp. & grat. cap. 15.*) not knowing who belongeth to the number of the predestinate, who not, must so charitably be affected, that we should wish that all were saued, praying for Infidels, and teaching and exhorting every one, as occasion is offered. And these things of the certaintie of Gods election as much as concerneth vs.

THE LAST PART, NAMELY THE VSE

of the doctrine of predestination, against those men

that think, we must abstaine from the preach-

ing of it, as not only not profitable, but

also dangerous, and contrary
to edification.

CHAP. XXVI.

The foresaid error is rehearsed and confuted.

WHat, and of what sort the doctrine of predestination is, hath bin declared. But because some men are afraid to make mention of it, specially among the common people, as being an enemy to the profit of edification: this opinion also must be abated. By which labour the vse also of this doctrine is disclosed, and how it ought to bee preached, to the intent it may bring profit to the hearers.

Prosper's Epistle concerning the reliques of the Pelagian heresie, testifieth surely, that many seruants of Christ in the citie of Massilia, and those famous in the studie of all vertues, but that they suffered themselues to bee deliuered with the spirit of Pelagian impietie, after that certaine bookes of Augustine were published against the Pelagians, wherein he inserted many things of predestination, to defend thereby, that the grace of God is giuen not according to our merits, but according to the purpose of Gods will: were so offended,

that

that they concluded, that the faith of Augustine, and others, that rightly iudged of this matter, was contrary to edification, and therefore sayd, that albeit it were true, yet it was not to bee taught, but to be buried in silence rather. The same thing Hilarie (not Bishop of Pietavia, but of Arls) reporteth in his Epistle to Augustine, not onely of the Massilians, but also of other brethren in France.

Reasons objected against God, grace, and predestination, by the Semipelagians.

And they were moued chiefly with these reasons. 1. That this doctrine of Gods grace and predestination, in his secret iudgement but manifest worke, making one vessell to honour, and another to dishonour, seemeth to put away all industrie in men. For when they thinke that all things depend on predestination, (who shall beleue, who not, who shall be saued, who damned) and the same doubtles vchangeable, that neither he that is reiected can by any endeouour enter in, nor he y is elected, can possibly by any negligence fall away, men are become sluggish & dull: so that being prone to slide from labour to lust, they follow their owne concupiscences.

2 Further, they sayd there was danger, least reproofes and exhortations should waxe colde. For they that bee disobedient will say, why are we reprov'd, accus'd, and blamed? *He hath mercie on whom he will: and whom he will he hardeneth.* Wee haue not receiued the gift of obedience. *Why is he yet angry? who can resist his will?* Hitherto belong the former obiections, (which haue been answered) of the author of sinne, of fatall necessitie, and whatsoever beside, ouerthwart reason, that knoweth not God, hath deuised of enuie against the trueth. For these things therefore, and such like, in old time those brethren throughout France, euen such as durst not finde fault with the opinion of the soundest writers touching grace and predestination, thought it would be to the profite of the Church, if this doctrine so hard to the flesh, for the weaker sort that could not conceiue it, should be omitted: and they added the example of other fathers before Augustine, whom they sayd defended the Catholike faith no lesse profitably many yeares without this declaration, both against others, & especially against the Pelagians.

There-

Therefore that there was no neede that the hearts of so many that wanted vnderstanding, should be troubled with the vn-
 certaintie of such kinde of reasoning; that this declaration of the Semipe-
 and profession is sufficient, *that every man hath sinned in A-* The doctrine
of the Semipe-
lagians.
lams sinne: and that no man is saved by his workes, but by re- 1
2
3
generation through the grace of God: that yet propitiation
through Christs blood is set forth vnto all men without excep- Vide epist.
Proffer. &
Hilary.
tion, and that no man at all is excepted from his redemption,
so that they that will, are made the sonnes of God, and they are
inexcusable, who will not bee faithfull: because Gods iustice
consisteth herein, that he should perish that will not belecue:
and his goodnes is herein seene, if indifferently he will haue all
men to be saued, and to come to the knowledge of the trueib, e-
ternall life in respect of him being prepared for all men, albeit
in respect of freewill, some receiue it by faith, other refuse
through vbeliefe: further, that God foreknew before the 4
world, who would beleue and continue in faith, and predesti-
nated them for his owne kingdome: others on the contrary be-
ing utterly reiected.

But this opinion, which hath his fauourers euen at this day,
 (of whom some onely will not haue all mention of prede-
 nation buried: and others grant, that in schooles and among
 learned men it may be handled, but denie, that it ought to be
 taught to the common people in sermons) may easily bee
 confuted. For it becommeth vs not to bee wiser than Christ
 himselfe, his holy Apostles and Prophets, who all haue freely
 witnessed to learned and vnlearned the true doctrine of pre-
 destination, how hard soeuer it may seeme to the flesh. As
 for example: Christ said, *Many are called, and few chosen.* And
 again, *Al that the father giueth me, cometh vnto me. My sheep*
heare my voyce: but you beleue not, because ye are not of my
sheepe. Paul certainly not in a corner, but publicly, and be-
 fore the whole world saith: *It is not in the willer, nor in the*
runner, but in God that sheweth mercie, &c. And againe, *God*
willing to make knowne his goodnes, &c. All these things for-
 sooth are such, if wee beleue these moderators, as nothing
 can be spoken more vnprofitably.

Predestination
taught by
Christ and his
Apostles to all.

But

Marke this
speech of the
author well.

But say I; If God will haue such things spoken, and published abroad, and that it is not to bee respected what may follow, or what carnall wisdom shall inferre thereupon: who art thou O man, that dost forbid them? As who say, thy creator shall learne of thee his creature, what is profitable, what is vnprofitable to be preached? Or what shall seeme tolerable in the iudgement of men, vnskilfull surely, I will not say, commonly most vngodly, that onely shall be profitable: and what is contrariwise, that shall straigh be reputed vnprofitable, and pernicious? What is more foolish, than to make Gods word so subiect to the pleasure of men? Let rather the whole earth bee silent before the Lord, and let all the inhabitants of the earth reuerence the words of his mouth.

CHAP. XXVII.

That the doctrine of predestination is profitable and necessary, with the answers to such objections, as haue been made against it.

Obiection.

WHat profit then, or what necessity moueth men to publish such things, seeing so many euils and offences seeme to arise from thence to the troubling of the hearts of such as be simple and vnlearned.

Answer.

I answer: It were sufficient to say, because so it pleased God, in whose will we must simply rest, ascribing the glorie to him, that seeing he is most wise, and most iust, he doth no man wrong, and cannot doe anything foolishly and rashly, whatsoeuer the flesh supposeth. For the foolishnes of God is wiser than men: and likewise the vnrighteousnes of God is more righteous than men. With this answer the godly are content. Yet for the greater confusion of this error already ouerthrowne, and that we may be the more instructed in the truth, I will briefly shew it not onely to be profitable, but also necessary, that the doctrine of predestination be taught, and preserued among Christian people.

1. Cor. 1.

Predestination
is profitable
and necessarie
to be taught.
The 1. reason.

And first it is profitable and necessarie for this cause, that the

the true God may be rightly knowne, as he reuealeth himself in his word: that is to say, *how that he hath mercie on whom he will, and hardeneth whom he will: and of the same lump maketh one vessell to honour, and another to dishonour*: that is, he hath decreed to bestow vnderferued grace vpon vessells of mercie prepared of himselfe, by whom, being severed from the corrupt and damnable lump of mankinde, they might be saued, while the rest in the same masse of perdition are forsaken, and shall bee condemned for sinne: whereof the one belongs to his mercie, the other to his iustice, whose iudgement & mercie the Church often singeth. *And who is he that may say vnto him, why dost thou so? Shall the pot say to the potter, why dost thou make me thus? Hath not the potter power over the clay? Is thine eye euill, because the Lord is good?* Such a God doth the sacred Scripture declare vnto vs. But God being spoyled (as Luther auoucheth) of power and wisdom to chuse, what shall he be but an Idoll of fortune, by whose power all things should come to passe at all adventures? And at length it will come to this, that men are saued, and damned, God not knowing it, as one that hath not appointed by a sure election such as shall be saued, and shall be damned, but offering to all his generall goodnes and mercie, hath left it at mens pleasures, whether they will bee saued, or damned, while he in the meane space perchance goeth to the Ethiopians banker, as Homer speaketh of his lupiter.

*Psalms 101.
Dan. 4. 32.
Rom. 9.
Matth. 20.
De ser. arbit.
cap. 143.*

The doctrine of predestination is profitable and necessarie to be preached, to know the grace of God against the Pelagians, and Semipelagians, and so to humble vs, that he that glorieth, may glorie in the Lord. Augustine saw this, when he sayd: Either predestination must so be preached as the sacred Scripture evidently speaketh of it, that the gifts and calling of God in them that bee predestinate may be without repentance: or els it must bee confessed, that the grace of God is given according to our merits, which sauoureth of Pelagianisme. And in the next chapter: Exhortations are not hindred, if faith and perseuerance, and good workes themselves, be said to be Gods gifts

*The 2. reason.
De bono persen.
cap. 16.*

and that foreknowne, that is, predestinated to be freely giuen: but rather that dangerous error is hindered, and subuerted by the preaching of predestination, when the grace of God is sayd to be giuen according to our merits, that he that glorieth, may glorie not in the Lord, but in himselfe. Hereupon the same father (chapter 20. of the same booke) testifieth, that he was urged of necessitie to write largely of predestination because of the Pelagians, who sayd, that the grace of God was giuen according to our merits: which thing (saith he) is nothing els, than a flat deniall of grace.

1. The opinion of the Pelagians.

The Pelagians imagined, that grace was offered indifferently to all men, and that in respect of God eternall life was prepared for all: but that it was in the power of men to refuse, or receiue grace and saluation offered. And that some are saued, because they embrace grace as of themselves, and through their owne freewill: And that others be damned, because when they may, yet they will not receiue grace when it is offered. What other thing is this, than to make warre both against grace and predestination?

2. The doctrine of the Semipelagians.

Now such among them as would seeme more moderate, and did not so much make a shew of Pelagianisme, as secretly and a farre off onely follow it (as those reliques of the Pelagians, of whom Prosper and Hilarie write: did confesse surely, that no man is sufficiently able of himselfe, euen to begin any good worke, much lesse to performe it, (the nature of man is so ouerthrowne) But they would haue yet some endeavour and will, which onely may lecke after the Phisition, and is not able of it selfe to doe any thing, to remaine in man corrupted: thinking that no nature is so depraued, or extinguished, that it ought not, or cannot will it selfe to bee healed. And vpon this ground, (to wit, that such a will remained in all men, whereby a man was able either to contemne, or to obey) they supposed that a reason is soone rendered of the elect, and reprobates: Gods foreknowledge choosing such as would beleue, and condemning vnbeleueers.

endeavour
will.

prescientia.

3. Similar error.

Vnto which error that is not vnlike, which some in our time goe about to maintaine, that euery one hath such strength

Strength in him, that he is able to beleene, sauing that they say, that this strength cometh not from any remnants of our corrupt nature, but of renouation: which they by a new error affirme to be common to all, none excepted. As though God gaue vs onely ability to beleue, and not rather faith it selfe, whereby beleeuers are separated and discerned from vnbeleeuers. 35.

But not to stand now vpon this point, this is certaine, so long as we say, that there is somewhat in vs, whether the beginning of faith, or the good vse of freewill, or of that common grace also, or whatloeuers it be, whereby we are discerned from the rest, beside the onely grace of God, the Pelagians alwaies will conclude, *that grace is given according to our merites*: and that saying of Cyprian will faile, *that we must glorie in nothing, because nothing is ours*: And that of the Apostle, *who doth put thee apart from others? or what hast thou, that thou hast not receiued?* For are some men discerned from others by these giftes, which whether of nature, or by grace, are common to all? Marke this well.

And that grace may be grace, we must needs confesse as the truth is, laying aside all respect of our owne worthynes and disposition, that it is onely Gods gift, and that free altogether, not onely that grace is offered vs, but also much more that we assent by faith to grace offered, and refused of others, and in faith perseuere vnto the end to saluation: as the Apostle claymeth this wholly for God, *both that he hath begunne in vs a good worke, and also that he finisheth it against the day of Christ Iesu, and worketh in vs to will and to do of his good pleasure*. And the Lords saying is most plaine, *without me ye can do nothing*. The orthodox all saie.

And if al these things depend of y grace of the giuer, he also foreknew from al eternity, to whom he would giue them, to whom not, and disposed, that is, predestinated the in his foreknowledge, which cannot be deceiued, nor changed. For (as it hath bin said before) that grace & the predestination of the Saints, differ only herein, *that predestination is the preparation of grace, whereby they are most certainly freed, who soeuer*

Aug. de predest. sanct. cap. 10.

2. Tim. 1.

shall be freed: but grace is now the gift it selfe, and effect of predestination. Whereupon the Apostle also annexing predestination to grace, saith: ye are saved by grace through faith and that not of your selves, it is the gift of God, and not of works, least any man should boast. For we are his works, created in Christ Iesu to good works, which God hath prepared, that we should be exercised in them. Again to Tim. he hath saved us and called us with an holy calling, not through our works, but of his purpose and grace, which is given us in Christ Iesu before the world. Therefore to gaine saie predestination, and to wish it were suppressed, is a signe of too much contention, if we do confesse sincerely, as is meet, the grace of God, whereby alone we are put a part from such as perish, that he that glorieth may glorie in the Lord.

The 3. reason.

Thirdly, this also is the use of the doctrine of predestination, that it instructeth us to patience, and armeih us with a true and lively faith in afflictions, and whatsoeuer temptations of this wretched life. Hereupon the Apostle, wee know that all things worke for good to such as loue God, euen to such as are called according to purpose. For whom he foreknew, he predestinated: whom he predestinated, he called, &c. If therefore God be for us, who can be against us? who shall separate us from the loue of God? shall persecution, or daunger? And in many places to this very end doth the Scripture inculcate predestination, that we might haue a sure hope in God, and euen in the midst of oppressions, may reioyce under the hope of the glory of God: as at large before hath been shewed against slaunders, as though this doctrine conteyned more matter of desperation than consolation.

The 4. reason,

Fourthly, it serueth to stire vp in vs the loue of God, and the studie of good works. For why should wee not with all our hart loue God, who first hath loued vs, and passing by very many others, with whom we had alike deserved damnation, hee hath chosen vs freely before the foundations of the world were laid, in Christ his beloued sonne? And he hath spread abroad in our hearts, by the holy Ghost, the feeling both of his loue, and also election. Further, it cannot be, but

we should be stirred vp to the studie of good workes, when we consider that wee were predestinated not onely to the end, but also to the meanes, such as these be, faith, and good workes, which (as Paul testifieth) God hath prepared, that we should walke in them. And what is more effectuell to moue the faithfull to leade their life aright, as becommeth them, than if they daily remember, that they are the sonnes and heires of the most high? and that they were predestinated to so high and great a glorie, before they were borne? and called, when they were straungers? iustified, when they were condemned? quickened, when they were dead in offences and sinnes? and that for no merit of theirs forebecing, or foreseene, but of the onely grace of the caller. Who would not thinke himselfe bound to GOD for so great benefites to bee thankfull in all dueties? Thus let it bee sufficient, to haue touched these things concerning the vtility and necessity of this doctrine. If any man desire to knowe more, let him reade Bucer in 1. cap. ad Eph. Zanchie li. 3. Miscell. cap. 5. and Luthers booke de ser. arbit. cap. 38. and so in order. Where against Erasmus he largely defendeth, that the doctrine of seruile will, and predestination must not be concealed, but publikely and freely preached, notwithstanding the iudgement of mans reason to the contrary.

For in that vngodly reason telleth vs, that this doctrine is against the profite of preaching, as though it maintayned slothfulness, and the lustes of the flesh, blunted the edge of exhortations, prouoked men to despaire, excused sinnes, and (which God forbid) laieth vniustice to the Lords charge, besides making him the author of sin, and establisbeth a fatall necessity: these and such like are meere false accusations, and haue been fully before confuted in their places.

But say they, albeit these conclusions of mans reason are ill drawn from the determined sentence of Gods will, touching those that shall be saued, and damned, which we terme Predestination: yet for their sakes who are offended, this doctrine, albeit true, ought to be concealed, rather than taught and propounded. The reason is this: *The wrath ought often to be*

The obiection of Reason.

Whither this doctrine must be concealed, because it offendeth some.

Obiection.
A Syllogisme.

be concealed for their sakes, that cannot comprehend it, by the example of Christ: I haue yet many things to say vnto you, but ye cannot beare them away now: and of the Apostle, I could not speake vnto you as spirituall, but as vnto carnall, euen as to babes in Christ. I haue giuen you milke, and not strong meate: for ye were not yet able for it, neither as yet ye be.

But it is confessed, that many cannot comprehend the doctrine of predestination.

Therefore for their sakes it ought to be concealed, namely least we should make them worse, who do not vnderstand it, while we would make them better learned, that do vnderstand it.

Answer.
De bono person.
cap. 16.

When the
trueth may be
concealed.

When the
trueth myst be
taught, and
not concealed.

Vnto this argument, long agoe often vsed of the Semipelagians; doth our Augustine answer. And hee answereth to the Maior, which is onely particular, and then is of force, when a man runneth into daunger by speaking onely the truth, and not also by concealing it. I will set it downe in Augustines words: *It were tedious to seeke out or alleage all the causes of concealing the truth: yet this is one, least we make them worse that vnderstand it not, while wee desire to make them better learned, that doe vnderstand it, who though wee should conceale such a thing, are neither the better learned, nor worse. But when a truth standeth thus, that he that cannot vnderstand it, is made worse by our speaking of it, and he that can, is made worse by our concealing of it: ought not the truth rather to be spoken, that he that is able to vnderstand it, may vnderstand it, than to be concealed, that not onely both may not comprehend it, but also that he that is of a better vnderstanding, may become worse: who if he should vnderstand it, more men by him might learne? Let the truth therefore be spoken, specially where some doubt forceth vs to speake it, and let them vnderstand it that are able: least peraduenture when it is concealed for their sakes that cannot vnderstand it, such as are able, are not onely defrauded of the truth, but also intangled in falsehood.* Luthers answer, albeit in other wordes is all one with this, *de seruo arbit. cap. 40.*

And this difference is most easily confirmed. Are not many

at this day offended, & long ago were offended at the doctrine of grace & iustificatiō by only faith in Christ Iesu, & they spoke euil of the very Apostles, & falsly reported the to say: *Let vs doe euill, that good may come thereof: let vs sin, that grace may abound?* And yet for that cause ought not the true doctrine of grace, & the iustification of a man be suppressed with one silence, neither must we be an occasion of any mans perishing, that is deluded with a false perswasion of his workes and merites. So, (as Paul testifieth) Christ crucified was a stumbling block to the Iewes, and foolishnesse to the Grecians. Did Paul therefore slacke any whit of his wonted diligence in preaching the worde of the crosse? yea, because by foolish preaching it pleased God to saue such as beleue, he determined to know nothing but Christ Iesu crucified. Farwell then that preposterous waynes of those men, that suppose that the doctrine of predestination ought to be buried in silence, because it agreeth not with the iudgement of the flesh. We on the contrary, stand to the iudgement of the spirit, and say, that reason must be commaunded, both euery where else in causes of faith, and also especially in this. So it shall come to passe that the mysteries of heauenly doctrine may be layd open, and made sweete vnto vs.

And whereas it was alleaged besides, that the more ancient fathers before Augustine had defended the Catholike faith for so many yeeres, euen without this defining of predestination: hereunto it is answered, that the ancient fathers were not altogether silent in this matter. For euen they preached the true grace of God, as it ought to be preached, that is, before which do goe no merites of man. Which thing Augustine sheweth plainly by the testimonies of Cyprian, Ambrose and others. That is an excellent saying of Cyprian: *We must glorie in nothing, seeing nothing is ours.* But Ambrose sayd, *Our heart and thoughts are not in our owne power.* Also, *the will of men is prepared of God, and what soeuer is honourable in the saints, the same is of his grace.* The same writer vpon Luke, intreating of the Samaritans that would not receiue Christ; withall learne (saith he) *that he would not receiue hollow*

The Apostles taught the truth, though many were offended at it. Rom. 3 & 6.

1. Cor. 1.

Obiection.

Answer to the obiection concerning the fathers before Augustine.

De bono persequ. cap. 19.

Amb. in Luc. in exposit. troamij.

Greg. Naz.

hearted conuerts; for if he would, he would haue made them deuout that had no deuotion in them. For whom he vouchsafeth, he calleth, & whom he will, he maketh religious. Gregorie Nazianzene also is cited of Augustine who witnesseth, that both giftes come from God, both to beleene in God, and also to confesse what wee beleene. Besides it is the consent of the whole Church, which neuer wanted this thing in her prayers. For when did not the Church pray for vnbeleeuers, & for her enemies, that they might beleue? and for the faithfull, that they might grow from faith to faith, and continue therein to the ende? Neither doe the faithfull aske any other thing in the Lordes prayer, specially when they say: *leade vs not into temptation*, but that they may through the gift of God continue in a holy obedience. As therefore the Church was borne, hath growen, and nowe increaseth in these prayers: so also in this faith, to beleue, that the grace of God is giuen not according to the merites of them that receiue it: seeing the Church would not pray, that faith might be giuen to vnbeleeuers, and perseuerance in faith to the faithfull, vnlesse she had alwayes beleued of a certaintie, that they be the giftes of God.

And who wil say, y^e those fathers and the vniuersal Church did so confesse the grace of God, that they durst deny his foreknowledge, which not only the learned, but also the vnlearned confesse? Futher if they so knew that God gaue these things, as that they were not ignorant of his foreknowledge that he would giue, & to whom he would giue: out of doubt they knew the predestination of the Saints. For this is nothing else, than the prescience, and preparation of Gods benefites, whereby they are most certainly deliuered, as many as bee deliuered: the rest being left by the iust iudgement of God in the lump of pediton.

All this is Augustines answer *cap. 14. 19. 24 & p. 11. de bon. pers.* yet here we must know, that before the Pelagian heresie sprung vp, (which happened when Augustine was now Bishop) the Fathers briefly only in some places of their writings shew their iudgement of the grace of God: standing in the meane while vpon other things, which they handled against
other

other enemies of the Church, and vpon exhortations to all vertues, wherein men must serue God. But the state of time was otherwise, after that Pelagius had vomited forth his poison: then very necessitie compelled the sound Fathers more full and more exactly to defend the places of the Scripture, wherein predestination, and grace that is giuen thereupon, is set forth. For (as Augustine witnesseth) *each severall heresie brought in their peculiar questions, and of necessitie caused men to search into, and to defend the divine Scriptures more diligently, than they would haue done, if no such necessitie had urged them.* *De bon. pers. cap. 23.*

CHAP. XXVIII. Or last.

That Predestination must soberly and discreetly be preached. Bob. ser. fol. 7.

THerfore it is made manifest, & the doctrine of predestination is profitably retained in the Church, & also to good purpose preached vnto the people when occasion requireth. *Bob. ser. 7.*
 But how, and with what speech it may be preached, is a matter of great edification. For wee haue hereunto neede of christian sobriety, and discretion. For if euer elsewhere, surely here that which the Apostle saith, ought to bee obserued, *sci oportet sic se continere*, that is, wee must bee wise to sobriety: *Rom. 12.*
 doubtlesse we must iudge, and speake of predestination, according to those things onely, that are taught in the scriptures. For in them is contained what is sufficient, and what is sure and sound: which if they doe not satisfie any man, let him not hope to finde the knowledge of the truth elsewhere. Therefore let vngodly and malepart reason be bridled, which while it dare withstand the word of God, breedeth all difficultie in this matter, and entereth into a Labyrinth, from whence afterward it findeth no passage out. Let also curiositie in general be restrained, that it go no further to search out the things, that God will haue to be hidden in himselfe, than it may safely

Ecclesiasticus 3. 21, 22, 24 ly, and than our infirmitie doeth permit. *Because the power of God is great, saith the wiseman, and it getteth glorie of the humble. Seeke not out the things that are too high for thee, and above thy reach: but religiously meditate on those things which God hath commaunded thee. For it is not needefull for thee, to see with thine eyes the things that are secers, seeing already more things are reuealed, than mans capacity can comprehend.* Whereupon it is well said of Augustine, *that there is a certaine learned ignorance, and that is to be preferred before rash knowledge.*

Aug lib. 5. de Gen. ad lit.

But as it is a poynte of odious curiositie to search out secret things: so it is a signe of intollerable vnthankfulness, to neglect the things that God will haue reuealed. But the meane is Christian sobriety, to follow the Scripture, which we may safely doe, which as with a motherly pace goeth faire and softly, least it should forsake our infirmitie.

It must also be taught discretely to the hearers.

Augustines comparison.

Prefa. ad Rom.

But discretion also must be ioyned to sobriety, which will be carefull to propound this doctrine, to the capacitie of the hearers, and to their edification, by shewing the true vse of it, and auoyding offence of words. For it is the propertie of a deceitfull, or vnskillfull phisition, so to bring forth euen a hole some medicine, that it helpeth not, but hurteth. And touching the capacitie of the hearers, the same admonition serueth well in this place, which is elsewhere mentioned, to make difference betweene such as haue neede of milke, as children in Christ, and such as neede stronger meate, as men of perfect age. Of which thing Luther writeth passing well. *Babes in Christ (saith he) must needes first growe, before they drinke this pure wine. For here there is euen a certaine childe-hoode, that needeth milke untill it be accustomed to eat strong meate.* Therefore hee shortly reproveth curious heads, that search out the bottome of predestination, before they haue learned Christ, and the power of his crosse, whereas, according to the order of the Apostle to the Romanes, the knowledge of Christ must first be learned, and the mortification of the olde man, and from hence wee must proceede vnto the crosse

croſſe and tribulations. *And then (ſaith he) this neceſſitie of predeſtination will waxe ſweete, and we ſhall perceiue how full it is of conſolation.*

Further, touching the uſe of predeſtination, the hearers muſt alſo be admoniſhed, when any thing is ſpoken of it, that they abuſe it not to the libertie of the fleſh, or vnto deſperation, hatred and blaſpheming of God: but that they uſe it rather to the glorie of God, and to ſtirre vp in them loue and care of good workes, and to vpholde their faith with all long ſuffering and conſolation in all afflictions, by making certaine account, that there is nothing that can ſeparate vs from the loue of God towards vs in Chriſt Ieſu our Lord.

The hearers muſt be admoniſhed of the uſe of it, and that they abuſe it not.

Laſtly, as touching the maner and forme of teaching it, we muſt take heede, that the things, which are ſpoken truly, be alſo aptly ſpoken, to auoide, as much as we may, the offence of the hearers. For it is greatly materiall, how, and after what maner of teaching any thing is propounded. As for example, if any man ſpeaking of predeſtination vnto the Church, ſhould ſay, whether ye runne, or ſleepe, ye ſhall be that, that hee, who cannot bee deceiued, hath predeſtinated you vnto; predeſtination it ſelfe, ſeemeth to bee after a ſort diſproued by that preaching of it among the vniſkilfull; as alſo the foreknowledge of God (which ſurely no man can deny) ſeemeth to be blamed, if it ſhould be ſaide to men, whether ye runne, or ſleepe, ye ſhall be that, for which he, who cannot be deceiued, hath foreknowne you. More fitly to this purpoſe it is ſaid: *So runne ye, that ye may obtaine*, and by your courſe know your ſelues to bee foreknowne, and to belong to the predeſtination of Gods grace. So it is too hard a ſaying, if a man ſhould ſpeake to the Chriſtian people after this ſorte: That ſome of you beleeue, others beleeue not, it therefore commeth to paſſe, becauſe ſome of you haue receiued the helpe of grace, pitying your miſerie, others haue not receiued it as yet. But if ye be elected, albeit not yet called, ye ſhall receiue the ſame grace. What neede is there of this ſpeech: *Some of you?* For if wee ſpeake to the Church of God, if wee ſpeake to the beleeuers, why ſay wee that ſome of them haue

The maner of teaching it, muſt be in apt and fit words.

receiued

receiued grace, and so are supposed to doe wrong to the rest? It may thus more fitly bee saide: thus the predestination of Gods will standeth, that ye receiuing grace, are come from vnbeliefe to faith, and that not of your selues, it is the gift of God, least any man should boast. But if any of you walke as yet in your sinnes, repent yee, awake, and rise vp from the dead. Also, if any as yet bee not called, let vs pray for them, that they may be called: for peraduenture they be so elected, that they shall be graunted to our requests, and receiue with vs the same grace. Is not thus the same thing both more truly, and more fitly spoken? Of this matter our Augustine (whom I haue oftencited) without controuersie a great diuine, learned, sincere, and sound, and a notable patron of the Catholike faith, (as Hilarie praiseth him) hath written more at large. To him therefore let them resorte, that desire to know these things more exactly. And these things thus farre of the eternall predestination of God, who onely is wise, mercifull, and iust. To him be honor and blessing for euer and euer:

Amen.

FINIS.

*De bono perfe-
nerant, cap. 24.*



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FINIS.

Faults escaped in the print, are thus to be corrected.

Pag. 34. lin. 30. for distinction reade distinction. p. 40 l. 17. for doubt reade double. p. 63. l. 31. for Colledge reade College. p. 67. l. 4. blot out he. p. 131. l. 1. reade deluder. p. 136 l. last saue one, for miseries reade masters. p. 147. l. 26. reade *p. superiore*. p. 163. l. 30. reade receiued. p. 159. l. 30. r. vnworthy. p. 174. l. 5. r. shaking it. p. 176. l. 17. for would r. could. p. 182 l. 16. for here r. there. p. 187 l. 23. r. by this p. 196 l. 11. for istwise. r. are. p. 198 l. 24 r. please p. 199 l. 7. in the margent, r. inseparable. p. 211. l. 22 r. seeing he. p. 218. l. 22. r. the. p. 285. in the margent r. looke p. 229. l. 16. r. man. & l. 24. r. abridger. p. 230. l. 11. reade necessarily. p. 231. l. 26. r. surely. p. 258 l. 11. r. Esau. & after l. 6. p. 273 l. 20. reade beiongeth p. 290. l. 32. r. good. 291. r. serue. p. 294. l. 20 r. he. and l. 8. r. by the free. p. 304. l. 11. r. he also. p. 310. l. 11. blot out the parenthesis. p. 313. l. 19. r. vniust p. 338. l. 8. r. vnwilling. p. 391. l. 26. r. deluded p. 401. l. 6. r. our. In the table, letter F. r. iustifying, in letter H. r. predestinati.